



# The Ceylanikaum

The Journal of the  
CEYLON SOCIETY  
of AUSTRALIA

ISSN 1836-8646 Journal 57 Volume XV Number 1 February 2012 Editor: Doug Jones





## The Ceylon Society of Australia

### PRESIDENT

Harry de Sayrah OAM, JP  
Mobile 0415 402 724  
harold.166@hotmail.com

### VICE-PRESIDENT

Dr Srilal Fernando

### SECRETARY

Thiru Arumugam

Int. + 61 2 8850 4798

thiru.aru@gmail.com

### TREASURER & PUBLIC OFFICER

Upali Dharmakirti

Int. + 61 2 9986 0337

3 Viola Avenue Warriewood NSW 2102

upalid@optusnet.com.au

### ASSISTANT TREASURER

Ron Murrell

Int. + 61 2 9484 4070

ron.murrell@gmail.com

### PUBLIC RELATIONS

Sunimal Fernando

Int. + 61 2 9476 6852

### PUBLICATIONS

Sunil de Silva

Int. + 8021 2328

sunsil@optusnet.com.au

### EDITOR/LIBRARIAN

Doug Jones

int. + 61 2 8677 9260

109 Oakhill Drive Castle Hill NSW 2154

dougjay20@gmail.com

### SOCIAL CONVENOR

Chandra Senaratne

Int. + 61 2 9872 6826

charboyd@iprimus.com.au

### EX-OFFICIO

Dr Robert Sourjah

Int. + 61 2 9622 2469

robertsourjah@yahoo.com

Tony Peries

Int. + 61 2 9674 7515

srini.p@bigpond.com

Ron Murrell

Int. + 61 2 9484 4070

ron.murrell@gmail.com

Srikantha Nadarajah

Int. + 61 2 9980 1701

vsnada@bigpond.com.au

### LIFE MEMBER

Hugh Karunanayake

Int. + 61 2 9980 2494

hkaru@optusnet.com.au

### MELBOURNE CHAPTER CONVENOR

Shelagh Goonewardene

Int. + 61 3 9808 4962

shelaghlou@yahoo.com.au

### COLOMBO CHAPTER

Convenor/Local President

Chulie de Silva

077 777 2220 email: chuls201@gmail.com

Vice-President

Mohan Rajasingham

+9411 258 6350 / 0722 234644

email: raneerajasingham@yahoo.com

Local Hon. Secretary

M.D. (Tony) Saldin

+94 777 363366, 244 0769 (office)

email: saldin-sojitz@sltnet.lk

Local Hon. Treasurer

M. Asoka T. de Silva

Int. 011 282 2933

desilvaasoka@yahoo.com

Committee Members

Somasiri Devendra

+9411 273 7180 / 071 8266081

email: somasiri@edisrilanka.com

Daya Wickramatunga

+9411 278 6783 / 0773 174164

email: dashanwick@gmail.com

## The Ceylankam

### CONTENTS

• Our Readers Write .....	4	• A Tribute to my Father - Dr Kingsley Deva-Aditiya ..... by <i>Niranjana de S. Deva-Aditiya</i>	16
• More Changes in Colombo .....	5	• Through a Lake House Window (a sonnet) .....by <i>E.C.T.Candappa</i>	19
• Collecting Coffee Mills Tokens in Ceylon .....by <i>Dr Srilal Fernando</i>	6	• Meals Ammi Made .....	20
• Vintage Sinhala Cinema .....by <i>S.Nadarajah</i>	8	• Portuguese Legacy in Sri Lankan Cuisine .....by <i>Paul van Reyk</i>	21
• A Memorable Evening with Gen. Sir John Kotalawela .....by <i>Neville Jayaweera</i>	10	• The 1818 Rebellion & the Execution of Keppetipola Dissawe .....by <i>Tony Saldin</i>	22
• The Raymond Brothers - from the Golden Age of Boxing in Ceylon .....by <i>Hugh Karunanayake</i>	13	• Book Reviews .....	26
		• Synopses of Meetings - <i>Dilhani Kumbukkage</i> - <i>Tony Saldin</i>	28
		• Appreciation -Ed Kerner by <i>Trevor Jayetileke</i>	30
		• Pictorial record - 2011 AGM & Dinner .....	32-33
		• Notice Board .....	34



## *From the Editor...*

**T**he holiday season has come and gone and it is back to business once more. Journal 57 is our first issue for the new calendar year and yes, we have made a few changes, especially to the front cover. This also necessitated some minor alterations to the display of page 2. The CSA is a dynamic entity and we now have a logo that had to be incorporated into the scheme of things. What better way to carry that badge than to place it on the cover of our flagship? We are sure that you will agree the changes are for the better. Your views on the matter are welcome as always.

Once more we have a feast of reading material served up for you. We are grateful to our contributors who obligingly answer the editor's call for their literary work. In this humdrum world of ours, it is by no means an easy task to set aside precious hours preparing a manuscript (let alone researching the subject matter) with no tangible benefit other than the sharing of knowledge and the satisfaction of bringing delight to kindred spirits scattered worldwide. I daresay, it is a fulfilment

that money cannot buy! Your generosity notwithstanding, the editor must reiterate that the literary larder is empty and has no choice but to do an *Oliver Twist* and ask for more.

CSA's Vice-President Dr Srilal Fernando has delved into a little known hobby of collecting Coffee Mills Tokens and his well illustrated article is most interesting. While S. Nadarajah goes to the movies reviewing *Vintage Sinhala Cinema*, that prodigious penman Hugh Karunanayake enters the ring for a bout with the Raymond brothers of Sri Lanka's golden era of boxing. Neville Jayaweera has set aside more pressing calls for his attention to engagingly share with us his unforgettable meetings with the colourful former Prime Minister Sir John Kotalawela. A must read! Journalist, editor, novelist and award-winning poet E.C.T.Candappa has penned a sonnet "Through a Lake House Window" especially for this issue.

The usual features are all included with Stefan'D Silva's Nature Notes on the back cover this time, to highlight his quality Sri Lanka bird photography as well as retain the magnificent colours of what the author calls "Little Garden Jewels".

---

## About the Ceylon Society of Australia

The CSA is a non-profit organisation, incorporated in Australia. Its main objectives are to foster, promote and develop interest in the cultural heritage of Sri Lanka, especially the post-medieval period when this country was first exposed to, what we now call, globalisation. Apart from publishing the journal – **The Ceylankan** which has attracted much international appreciation – the Society holds meetings quarterly in Sydney, Melbourne and Colombo. Most importantly, it is non-political and non-partisan and studiously steers clear of political and similar controversial issues. CSA is not a formal, high profile Society but rather, a gathering of like-minded people, open to receiving and

imparting new ideas, who greatly enjoy a quarterly meeting in reasonably modest and intimate surroundings. While Sydney is home to the parent body and looks after the needs of the society in all of NSW and the ACT, the Melbourne Chapter covers members and others residing in and visitors to Victoria; the Colombo Chapter caters to CSA members in and passing through Sri Lanka, and the Sri Lankan public! Members of the public with an interest in the study of Sri Lankan history, culture and heritage – the young members of the public are especially welcome! – are invited to attend. Admission to these meetings is free, while donations to defray expenses are much appreciated.



## Our Readers Write

### *Sailors' delight*

I read Thiru Arumugam's article on D. J. Wimalasurendra (November 2011) with the greatest interest. Though I had heard of him as a pioneer in his field, I had no idea he was thinking of hydro power as early as 1919, nor that work had started on an abortive scheme back in 1924. I had some familiarity with the Castlereagh area as one of my uncles was DMO, Dickoya in the 1940s and his bungalow was on Glencairn estate. In about 1948, I was on a school excursion which took in the construction site and I can recall going into the tunnel and seeing the surge chamber etc.

Once I became a tea taster at George Steuart & Co. in 1952, I got to know the district much better as the agency looked after numerous estates in and around the Dickoya/Maskeliya area. However, it was an article of faith then that Maskeliya teas, being from a wet district, tasted watery. I believe one reason for the selection of the rivers there for hydro power was the high rainfall; Watawala experiencing something like 180 inches per annum. After the dam was first filled, the micro climate changed over a very short period and estates like Gouravilla (Upcot) started making excellent tea. Many estates were almost completely flooded, among them Kintyre, Glentilt and Alton. The Mocha Tea Co. in the Steuart agency used the Glentilt compensation money to build a brand new factory on their other property, Mocha, to a first of its kind design - one storey with no withering lofts but trough withering instead. Brown & Co. built the factory and I attended the opening where I had to make a short speech as did Edmund Cooray, Brown's Chairman and the Superintendent of Mocha, who I will not name, as he was so nervous at the prospect of public speaking that he had primed himself with alcohol to a point where he was near speechless!

The other indirect benefit of the new reservoir was that planters from near and far bought small yachts and weekends soon saw a host of colourful sails on the water with the sailors contesting races.

TONY PERIES

### *Don Spater's boys*

I read the November 2011 issue of the *The Ceylankan* with unbridled interest and like to thank you for producing once again a well compiled journal of the high standards that we associate it with. One little faux pas may have gone unobserved by the Editor's usual eagle eye. On page 20 the reference to Sri Lanka's first Prime Minister seems to have got tangled a bit, if I may say so. D.S. Senanayake's father was Don Spater Senanayake (not F.R. Senanayake) who had three sons D.C. Senanayake, F.R. Senanayake, and D.S. Senanayake. They were known by the sobriquets "Colombo John", "London John" and "Kalay John."

THE RAMBLER

### *Your views are valuable!*

*Do you have a point of view to share with our readers? Can you shed some new light on a topic discussed? Is there anything you like or dislike published here and have something constructive to offer about it? Then express your opinion in the Our Readers Write column. Please keep them brief, no more than 400 words preferably. Letters may be edited because of length and/or content.*

### *A Twain stroll on Galle Face*

"The drive through the town and out to the Galle Face by the seashore, what a dream it was of tropical splendors of bloom and blossom, and Oriental conflagrations of costume! The walking groups of men, women, boys, girls, babies - each individual was a flame, each group a house afire for color. And such stunning colors, such intensely vivid colors, such rich and exquisite minglings and fusings of rainbows and lightnings! And all harmonious, all in perfect taste."

- Mark Twain



## More Changes in Colombo

The Colombo Chapter of the CSA has been streamlined to meet increasing needs and more changes have taken place with the appointment of Mohan Rajasingham as Vice-President (see below for a brief biography). Meanwhile, former President Somasiri Devendra and former Secretary Daya Wicramatunga have agreed to serve as Committee members. The CSA congratulates and welcomes the new comers. The committee (of new and incumbent members) is as follows:

Ms Chulie de Silva	– President
Mr Mohan Rajasingham	– Vice President
Mr M.D. (Tony) Saldin	– Hon. Secretary
Mr Asoka de Silva	– Hon. Treasurer
Mr Somasiri Devendra	– Committee
Member; Mr Daya	
Wickramatunga	
--Committee Member.	

**The new Vice-President of the Chapter is Mohan Rajasingham.** He is one of the most senior members of the CSA, having joined the society in 2001.



He was educated at Trinity College, Kandy and St. John's College, Jaffna – and 14 other schools while following his Surveyor father around the country. He joined the Navy in 1952 as an Officer Cadet and was trained at Dartmouth and Greenwich Naval Colleges. While at these Colleges, his training included flying Vampire

jet planes. On completion of his training, he was awarded the B.Sc. (Naval Science) degree by British Educational Authorities. On his return he also underwent training with the Indian Navy and earned his sea-time with the Pakistan Navy.

His second career started with brief spells at Usha and Rowlands in Colombo as a Marketing Officer and he enrolled himself at the University of Massachusetts, Amherst Campus and obtained his Diploma in Business Administration. This led to his joining the UN Peacekeeping Force in 1971 as Finance and Administration Officer, serving in Jerusalem, Syria and Cyprus. This was followed by a stint with the United Nations High Commissioner for Refugees (UNHCR) as Finance and Project Control Officer. Besides serving in Pakistan, he was deeply involved in the process of setting up the newly independent state of Angola. UN service exposed him to many dangers: his house in Damascus was bombed by Israel in 1973 and again, in Cyprus, by the Turks the next year. In Teheran, too, his neighbourhood came under missile attack, although he did not sustain a direct hit. His family, however, had to seek refuge on several occasions: in Cyprus, Beirut, England and the U.S.A.

The team he was working with was awarded the 1981 Nobel Peace Prize and Mohan was awarded his personal Certificate (which puts him in the same category as Al Gore!)

On the Sports field, he has played Rugby, Tennis, Cricket and Hockey in Sri Lanka, England and Cyprus.

Mohan retired from UN service in 1992.

## Cricketing quotes

“We had our opportunities to put the Aussies under pressure early on the final day, but Clarke and Hussey again batted well. Really disappointing to lose the series, but we only have ourselves to blame. We played poorly and we need to do much better against Pakistan. Congrats though to Angelo on a fantastic series. He showed a great deal of courage, responsibility and skill. He shouldered the difficult responsibility of executing team plans while also batting with the tail extremely well. Rangana also bowled really well showing lots of skill and stamina. Congrats to him on his 100th Test wicket.”

– Kumar Sangakkara (from Google on Lanka Cricket Quotes)

## Sloping arms

*Australia's Doug Walters became good mates after rooming together on the 1973 tour of the West Indies. They spent hours playing cards, smoking and poking fun at each other.*

It was on again one night in 1975 at the Adelaide Oval, after a day where they had batted well against the Englishmen. Over a beer, Dougie was telling TJ what he was going to do to his bowling next time he faced him in a Sheffield Shield match. “If you’re game enough to bowl a wrong’un at me, I’ll put it straight over the mid-wicket fence,” claimed Dougie. “I wouldn’t worry about wrong’uns with your crooked forward defensive bat,” chided TJ. “In fact, that is why you never made it to Vietnam, Walters – you could’nt keep your rifle straight when shouldering arms. Like your bat, it was always on a 45 degree angle.

“Chappelli Laughs Again - Cricket’s Funniest Stories. 1943.



# Collecting Coffee Mills tokens in Ceylon

by Dr Srilal Fernando

**S**hunned by numismatists for many years, the collection of Coffee Mills tokens has received a boost in the last decade. The collection of items such as these tokens, used in place of currency when actual money was not easily available, were issued by a private company, group, association or individual and have limited use. These tokens have even got a label of their own - Exonumia.

To understand the use of coffee mills tokens it is useful to trace briefly the development of the coffee industry in Ceylon. Though coffee had been grown for many years, it had not become a major export of Ceylon until the latter half of the 1830s. During the period of the Dutch occupation, coffee grown in the interior was brought to Colombo by traders and exported in very small quantities. In early British times, the

refusal of the freed labourers to work on estates saw a reduction in coffee production there. As a result coffee prices in London rose. The duty on coffee was reduced and the favoured tariffs for West Indian-grown coffee were revoked. Duty was set at six pence per pound. These factors provided the impetus for coffee plantations to open up in Ceylon. With the construction of roads to the interior, transport difficulties were overcome. Crown land was sold at five shillings an acre. Officials of the Government took this opportunity both to open up areas for cultivation and engage in land speculation.

One of those who commenced coffee planting was George Bird. His brother Colonel Henry Bird was the Deputy Commissioner General to His Majesty's forces in Ceylon. Around 1842, he opened coffee plantations in Sinnapitiya near Gampola. Governor Edward Barnes was a source of encouragement to George Bird and others involved in the systematic cultivation of coffee.

Jeronis de Soysa, the father of C.H de Soysa, bought Hanguranketha Estate (also called the King's garden) by bidding 650 pounds sterling, beating George Bird's bid of 600 pounds.

The native Ceylonese refused to work in the arduous conditions in the estates, which involved clearing up land and cultivating coffee. Accordingly, cheap labour was recruited from South India. The rapid growth of the coffee industry saw a large influx of mainly illiterate labour. There was a need to have a simple system to pay this increasing labour force. According to the Labour Law Ordinance of 1841, the workers had to be paid at the conclusion of each day. Usual payment was calculated either on a daily basis or per task performed. The task unit was 4 ½ pence or 19 cents per half hundred weight (56 pounds) of coffee. The monetary system prevailing at the time were ¼ farthing minted in England for exclusive use in Ceylon and ½ farthings and 3 halfpence coins for use in the colonies. There was a shortage of coins and the system did not lend itself easily for a labour force being paid on a daily basis.

The very early tokens were locally manufactured and consisted of many forms such

IN MEMORY OF  
**GEORGE BIRD**  
FATHER OF THE CEYLON PLANTING  
INDUSTRY WHO ABOUT 1824 OPENED  
AND PLANTED AT SINNAPITIYA.  
GAMPOLA THE FIRST COFFEE PLANTATION  
IN THE ISLAND.  
AND OF  
**JAMES TAYLOR**  
WHO IN 1866 PLANTED AN  
ACREAGE OF TEA RAISED FROM  
ASSAM SEED ON LOOLECONDERA  
ESTATE THUS LEADING TO THE  
DEVELOPMENT OF CEYLON'S GREAT  
TEA PRODUCING INDUSTRY.  
AND OF  
**HENRY WICKHAM**  
WHO IN 1875 COLLECTED SEED  
OF HEVEA BRAZILIENSIS IN  
TABAGOS, SOUTH AMERICA, FROM  
THE PROGENY OF WHICH WAS  
CREATED THE RUBBER PRODUCING  
INDUSTRY OF CEYLON.

**BRONZE PLAQUE**  
PRESENTED TO THE ASSOCIATION  
By  
H. K. RUTHERFORD Esq.

import duty in England favoured the import of coffee grown in the West Indies. However, the abolition of slavery in the West Indies and the



as paper chits and leather, but mainly thin metal discs punched with the initials of the owner/manager, the name of the estate or a figure. These were easily copied and forgery was rife. As a result, better quality of tokens minted in India or England were introduced. As the industry prospered, more sophisticated tokens with good design were produced. The fact that they were minted even after the decline of the coffee industry shows that they were used to pay the daily paid workforce irrespective of the type of work.

Tokens that are machine minted can be categorised in several ways. They are usually catalogued according to the company or owner issuing them. Several copper or brass tokens are of a similar size and have the initials of the owner of the mills, the estate or the company on them. Examples are J P G for J P Green, J P J for James Perera Jayatilleke and C H de S for C H de Soysa.

They often have the value on the reverse side; either 4 ½ D or 19 cents.



Some tokens have an elaborate pattern and show that some thought had gone into their design. Keir Dundas & Co. had their tokens struck in England. They had elaborate scrolled initials on one side and the famous three masted sailing ship, the Eastindiaman, on the other. One of their tokens for the Upland Mills in Mutwal had a tortoise after the 200-year old tortoise that lived there and at the Whist Bungalow nearby (see 2nd & 3rd tokens on top of next column).



The George Steuart tokens dated 1843 had the company name on the obverse. The company was first started by Captain James Steuart in 1835. In 1843, his brother Captain George Steuart assumed control and the company took his name. Although the tokens had 1843 inscribed on them, they were actually minted in 1881. The design was created by Charles Hendry, the manager of the mills. On the reverse, the tokens had two women at work with Wekande Mills in English, Sinhala and Tamil (below left). Although the Sinhala and Tamil writing was inaccurate, this was the only token with all three languages in it.



Other companies that issued beautiful tokens were The Colombo Commercial Company for their Slave Island Mills,

(Continued on page 29)



# Vintage Sinhala Cinema

by S.Nadarajah

**S**inhala cinema has been a fledgling industry that has struggled to find a footing since its inauguration in 1947 with Kadawunu Poronduwa. In the first nine years most films were made in South India and followed the conventions of Indian cinema. The major break through was Rekava, made in 1956 by pioneer director Lester James Peries, which captured the feel of village life with a mystical fairy tale quality and a departure from commercial Indian cinema. It was also one of the first films to be shot on location. Though "Rekava" was acclaimed by local and international critics, the film failed to find an audience in the country and was a box office failure. However, Rekava is widely considered to be the birth of true Sinhala cinema.

In 1964, Lester James Peries again contributed to the development of Sri Lankan cinema with Gamperaliya based on a novel by Martin Wickremasinghe, which was the first Sinhala film to feature no songs and like Rekava shot completely outside studio. It garnered massive praise for portraying Sinhala culture in a realistic manner and was hailed by critics and audiences alike. The producer Anton Wicremasinghe was awarded the Silver Peacock at the New Delhi International Film Festival for Gamperaliya. The success of Gamperaliya changed the course of Sinhala cinema significantly. Lester James Peries was undoubtedly the most outstanding film director whose career spanned five decades and produced such films like Ran Salu, Delovak Athara, Nidhanaya and more recently Amawarune. Ran Salu, probably had the most challenging theme, gives two contrasting character studies of introverted and outgoing women, conveyed very effectively. Nidhanaya released in 1972 is considered to be his masterpiece, with inspired acting by Gamini Fonseka and Malini Fonseka and the Silver Lion of St Mark award at the Venice Film Festival and another award at the London Film Festival. As a film director Lester James Peries can be compared with other notable names in world cinema such as Satyajit Ray of India, Wajda of Poland and Kurosawa of Japan.

Following this breakthrough, several artistic Sinhala films were made in the late-60s including Sath Samudra by Professor



• Rukmani Devi in Kadawunu Poronduwa.

Siri Gunasinghe, ably supported by exquisite cinematography by Dr D.B. Nihalsinghe. During the 1970s several talents came to the forefront while commercial cinema continued to steal from Indian films. These include Dr. D.B.Nihalsinghe with "Weilkatara"- Sri Lanka's first film in Cinemascope wide screen in 1972; Vasantha Obeysekera who followed up his well-received debut Ves Gathu with a slew of successful films culminating with Palangetiyo in 1979. Another major director who stepped forward during this time was Dharmasena Pathiraja who examined the tensions of city youth in such works as Bambaru Awith and Ahas Gauwa. Artist and poet Mahagama Sekera's sole film Thun Mang Handiya is also an important film in Sri Lankan cinema released in 1970. Sumitra Peries, the wife of Lester James Peries, also struck out during the 1970s with work that examined the conflicting roles of women in society. Her works include Gehenu Lamai and Ganga Addara.

Over the next few decades, artists such as Tissa Abeysekera, Prasanna Vithanage and Vimukthi Jayasundera have attempted to breathe new life into the industry. Probably the most outstanding Sinhala film in the twentieth century was Viragaya based on a brilliant novel by Martin Wickremasinghe, which captures the true spirit of Buddhism and was produced by Tissa Abeysekera with Sanath Goonetilleke as the leading actor.

Vithanage's film Purahanda Kaluwara is widely considered one of the best movies made in Sri Lanka as is Jayasundara's Sulanga Enu Pinisa which won the coveted Camera d'Or for best first film at the 2005 Cannes Film Festival. Prasanna Vithanage is considered one of the



outstanding film makers of Sri Lankan cinema. His major works include *Pawuru Walalu* a mature drama and *Purahanda Kaluwara* which examines the impact of families of soldiers by the civil war and features an excellent performance by Joe Abeywickrema in the leading role.

Outstanding actors in Sinhala cinema include Gamini Fonseka, Malini Fonseka, Tony Ranasinghe, Sanath Goonetilleke, Anura Karunathilleke, Iranganie Serasinghe, Punya Heendeniya, Joe Abeywickrema, Ravindra Randeniya, Sriyani Amerasena, and Vijaya Kumaranatunge.

The quality of film making, and acting, especially during the sixties and seventies can be compared with the best in the world, which was an outstanding achievement, considering the short period of film production, limited finances and circumstances under which the local cinema came of age after serving as an appendage to Indian film producers at the initial stage.

With introduction of short TV films in recent times known as tele-dramas, the demand for Sinhala films has declined considerably, resulting in volume of films being reduced to a low level. However, there has been limited success, such as *Aakasa Kusum* in which Malini Fonseka and Nimmi Harasgama played leading roles. Prasanna Vithanage's *Akasa Kusum* premiered at the Pusan International Film Festival in 2008 and won several international awards.

Film themes have expanded from village life as in *Rekava*, *Gamperaliya* and *Sath Samudra* to intense personal dramas as in *Ran Salu*, *Golu*



• *Lester James Peries*

*Hadawatha*, *Viragaya* and several others. In recent years, films have begun to tackle gritty subjects such as family relationships, abortion and results of the conflict between the military and Tamil Tiger rebels in the North.

#### BIBLIOGRAPHY

*Wikipedia- Sri Lankan Cinema*

*Lester by Lester- as told to Kumar de Silva-Vijitha Yapa*

*V.Tampoe- Hautin- Sumitra Peries; Sri Lankan Film Maker- Aitken Spence*

*Dr D.B. Naihalsinghe- Public Enterprise in Film Development: Success and Failure in Sri Lanka- Trafford Publishing.*

*J. Uyangoda- Cinema in cultural and political debates in Sri Lanka.*

#### **Just tongue-in-cheek or playing funny?**

A student was given zero percent marks at an examination. One teacher thought otherwise. Looking at the student's answers, the teacher exclaimed: "Not true! Don't believe it for a second! I would have given him 100%."

Was the teacher being tongue-in-cheek, just good humoured or both? See for yourself.

Q1: In which battle did Napoleon die?

A: His last battle.

Q 2: Where was the Declaration of Independence signed?

A: At the bottom of the page.

Q 3: River Ravi flows in which state?

A: Liquid.

Q 4: What is the main reason for divorce?

A: Marriage.

Q 5: What is the main reason for failure?

A: Exams.

Q 6: What can you never eat for breakfast?

A: Lunch & dinner.

Q 7: What looks like half an apple?

A: The other half.

Q 8: If you throw a red stone into the blue sea, what will it become?

A: It will become wet.

Q 9: How can a man go eight days without sleeping?

A: No problem, he sleeps at night.

Q 10: How can you lift an elephant with one hand?

A: You will never find an elephant that has only one hand.

Q11: If you had three apples and four oranges in one hand and four apples and three oranges in other hand, what would you have ?

A: Very large hands.

Q12: If it took eight men ten hours to build a wall, how long would it take four men to build it?

A: No time at all. The wall is already built.

Q 13: How can you drop a raw egg onto a concrete floor without cracking it?

A: Any way you want. Concrete floors are very hard to crack.



NEVILLE JAYAWEERA was a senior Civil Servant and one time Government Agent of Jaffna and Director-General of Broadcasting in Sri Lanka. Here he gives *The Ceylankan* first publication rights and shares with our readers a remarkable insight into one of the country's most colourful Prime Ministers.

## A memorable evening with General Sir John Kotalawela PC, KBE, CH, StJ,

### PART 1

It was on a hot summer's evening in 1974, on the manicured lawn of Sir John's sprawling farm in Brogues Wood in Kent, (UK) that the extraordinary conversation I am about to narrate took place. Even allowing for Sir John Kotalawela's proclivity as a storyteller, the stories he unfolded to me that evening seemed, both from the human point of view as well as from the standpoint of history, so extraordinary, that upon my return to Colombo I urged my one-time colleague Godfrey Gunatilleke of the Marga Institute, to have Sir John's stories recorded on tape for posterity. I believe that Gunatilleke sent one of the Marga staff, Lalitha Gunawardena, with a tape recorder to Kandawela, Sir John's home in Sri Lanka, to record his views on tape. Those priceless tapes, now more than 35 years on, may still be languishing somewhere in Marga's archives.

Unless those tapes have been published, which I do not think is the case, the stories that Sir John related to me that evening will forever be forgotten and will not be available to historians. To avert such an unfortunate outcome, I have accepted *The Ceylankan* editor Doug Jones's invitation to me to resume writing to his high class journal produced by the Ceylon Society of Australia.

I am prompted to put Sir John's stories in writing because much of history is based on published documents, official releases and memoirs, whereas anecdotal data, which reflect what has really been going on behind the scenes and which lend to the official versions a very different perspective, is hardly afforded space.

Historiography is like an iceberg, only one-seventh is revealed and visible above the water. Unseen and unheard, but bulging large below the water line, there is invariably a tangled mass of cunning machinations and deceptions which, though never entering the mainstream of official history, are often its driving motors and mainsprings.

In the series of articles that follows, I shall lay before the readers of *The Ceylankan* the stories that Sir John related to me some 36 years ago, all bearing on contemporary Sri Lanka history, which though overtaken by time, resonate in my memory as if they were related to me yesterday.

To preserve the richness and flavour of Sir John's narratives, I shall relate them in the first person dramatic form, summarising from memory, rather than in a third person reportage format, which would drain the stories of their vibrancy.

While making allowance for Sir John's reputation as a racy raconteur, readers might also concede that, because he was so utterly honest, eschewing double talk and diplomacy, as when he confronted Chinese Premier Chou En Lai at the Non-Aligned Nations conference in Bandung in 1955 and caused an international furore, these stories may conceal more than a kernel of truth.

This series will include the following narratives as they were related to me by Sir John: (1) how both Dudley Senanayake and Sir John were involved in planning the attempted coup of 1962; (2) how Sir John influenced the Privy



• Sir John attired as  
as a Privy Councillor.



Council to uphold the appeal lodged by the coup detenus and order their release; (3) how Sir John was a party to a well constructed conspiracy to influence Lord Soulbury in writing his report; (4) how Sir John was instrumental in cementing the marriage of S.W.R.D. Bandaranaike to Sirima Ratwatte (who later become the first woman Prime Minister in the world).

I happened to be travelling in England in June 1974 and Mrs Lorna Wright, Sir John's housekeeper and hostess at that time, telephoned me to say that Sir John will be happy if I would come round one evening to Brogues Wood for drinks and supper. Needless to say, I accepted the invitation promptly.

Kent was drenched in sunshine that summer evening and the drive down to Brogues Wood along quaint country lanes lined by hedgerows, my progress hampered only by herds of lazy cattle curled up on the roadside, was redolent of a bygone era.

Sir John received me under the porch of his sprawling manor in his characteristic expansive style, adding with a loud guffaw, "So! So! Jayaweera, what foul wind blows you to this fair shore, eh?" and waved me to one of a circle of chairs that had been arranged for drinks on the lawn and invited me to share his favourite premier malt whiskey Glenfiddich before sitting down to supper. Within the next two-three hours, we consumed half the bottle between us and Sir John's butler had to virtually yank us out of our seats and propel us towards the sumptuously laid out meal, where Sir John continued to unspool his stories.

*Narrative 1: how both Dudley Senanayake and Sir John were involved in planning the attempted coup of 1962.*

Sir John (SJ) – "So! So! I understand that you are a great Dudley loyalist eh?"

Neville Jayaweera (NJ) – "Well Sir! He was my Prime Minister and my loyalty to him was natural for a senior public servant"

SJ – "I say! I know you think that Dudley was a man of great integrity. You know, there is no such thing as integrity in politics. That is all balderdash! True, neither Dudley, nor anyone of our time would ever think of taking bribes but that was because we did not need any money, and not because we were any better than the other chaps. But when it concerns power we politicians are all bloody corrupt and will do anything to gain power and keep power, and it is only the

fear of getting caught that makes us honest gentlemen! Have you read the "Premier Stakes"? NJ – "Yes Sir, I have." [Author's note: *the "Premier Stakes" was a vitriolic political pamphlet published anonymously in 1951, shortly after D.S. Senanayake's death, recounting the sordid machinations that led to Sir John's eviction from the race to succeed D.S. as Prime Minister, and the installing of Dudley as Prime Minister instead. Although written anonymously, it was widely known that the real author was Sir John himself, who had asked J. Vijayatunge to ghost write the pamphlet for him.*]

SJ – "Well then! If you have read the Premier Stakes you must know how gentlemanly we politicians are! Let me tell you something you do not know about Dudley."

NJ – "Please do!"

SJ – "Will you believe me when I say that Dudley and I were both ring leaders of the attempted coup of 1962?"

NJ – "I have heard the story about Dudley's alleged involvement in the coup before, but I do not think there was a grain of truth in it! As for your involvement in the coup this the first time I am hearing it, and you must be very brave to talk about it even 15 years later."

SJ – "This is the problem with you bloody (sic) Civil Servants! You think you buggers (sic) know everything but you know nothing! Let me tell you some home truths"

NJ – "Ok!"

SJ – "Here are the names of the buggers (sic) who met in my house on consecutive evenings in early 1962 at Kandawela to plan the coup. It was all hatched by that bloody (sic) colleague of yours Douggy Liyanage, along with F.C de Saram, Maurice de Mel, Jungle Dissanayake and a few other police chaps and both Dudley, his cousin Upali Senanayake and I, went along with them and all along we were in their confidence and gave them support. They shared all their plans with us three! In fact even Thattaya (i.e. Sir Oliver Goonatilleke the Governor-General) was in the know! Dudley's role was to stand



• Dudley Senanayake at function in the 1960s. (APA Publications).



under the large clock of the General Post Office opposite Queen's House, on the night of the coup, and light his pipe and Thattaya (meaning Sir Oliver) who was scheduled to stand watch on the balcony around midnight, would take that as the cue that the coup was on and declare a state of emergency and order the arrest of Felix Dias Bandaranaike and Dr N.M Perera and the rest."

NJ – "So why didn't all this come out in the course of the police investigations or at the trial? Surely!"

SJ – That is the beauty of it men! F.C de Saram took upon himself all the blame as the principal conspirator and all the others who were sworn to secrecy, just kept their mouths shut about the involvement of Thattaya, Dudley, Upali and myself! The coup leaders were all splendid gentlemen! You know, unlike now, (i.e. in 1974) those days there were gentlemen and no bastards! They were all from Royal and St Thomas and played cricket, you know! You know that is very important in public life?"

Sir John then went on to tell me how one evening in February 1962, he, F.C de Saram, Dudley and Maurice de Mel sat together for drinks at his Kandawela residence to plot the final details for the coup. They had placed Upali Senanayake in a jeep at the entrance to Kandawala to sound the alarm by pressing the horn of the jeep should any police vehicles be seen approaching the gate. At this point, to make the narrative come alive, I think I'll switch back to the first person dramatic mode.

SJ – "You see, all of sudden the horn of Upali's jeep started sounding loud and went on sounding and what was worse, the jeep started approaching the house at speed, with the horn blasting away! We thought that the police were about to stage a raid and Upali was warning us. All hell broke loose inside my dining room where we were gathered. We all panicked! F.C de Saram ran up stairs and hid in a dirty linen room. Maurice de Mel hid under the staircase. But that fatso Dudley could not make up his mind where to run. (As an aside from SJ "... just like him! Cannot make up his bloody (*sic*) mind in a damn crisis.) So he crept under the dining table and hid behind the draped table cloth. But you know what?"

NJ – "No Sir, I cannot imagine! I am all ears! This is so exciting! Tell me!"

SJ – "You won't believe this, but there was no police raid or anything like that. It was just that Upali had been meddling with the steering wheel

of the jeep and the horn suddenly short circuited and got stuck. So he drove back to the house, the horn blasting away, to tell us what had happened. Bloody idiot! (*sic*). That is a bloody (*sic*) Senanayake for you."

NJ – "So, do you mean to say that the investigators could not break through FC de Saram and company and unearth your's and Dudley's involvement?"

SJ – "Exactly, nothing the police did could get FC de Saram and company to confess and spill the beans about Dudley and me. They stuck to their story that they and they alone were responsible. Which of course put a huge burden of guilt upon us and we had to do everything possible to get them out, which we did."

*(Next instalment: How Sir John influenced the Privy Council to uphold the appeal lodged by the coup detenus and order their release.)*

**This Christmas  
GIVE A FRIEND  
a Gift Subscription of**



**The Ceylankan**  
for just \$30.

Your nominee will have  
four quarterly issues  
mailed to his/her home.  
Please contact the Treasurer  
Upali Dharmakirti  
(02) 9986 0337



# The Raymond Brothers - from the Golden Age of boxing in Ceylon

by HUGH KARUNANAYAKE

Amateur boxing as a sport in Sri Lanka has taken a severe beating during the last few decades. It has fallen from its pedestal as one of the most popular sports in the island during mid-twentieth century Ceylon, to a position of relative unimportance as a national sport in recent years. Boxing which was promoted in the elite schools of Colombo through the popular Stubbs Shield Competition, peaked as a popular sport in the 1940s and 1950s. Schools like Royal, Trinity, St Peter's, St Anthony's, St Thomas' College were the breeding grounds of champion boxers. The Obeysekera brothers - Danton, Fred and Alex and the Henricus brothers - Barney, George, Derrick and Allan - all from Royal College, were prominent boxers of that period, nostalgically called by many sport scribes as the "golden age of boxing in Ceylon".

---

*Always amateur boxers, the Raymond brothers belonged to a family of sportsmen who participated in sports not for financial gain but simply because of their love for the sport.*

---

There were also a few other schools, not much known in other sporting spheres, who contributed much to the success of boxing. Among them was Arethusa College, Wellawatte, which produced four Ceylon boxing champions the brothers Mervyn, Gene, Derek and Ron Raymond. Arethusa College established in 1929 by the Dutch Reformed Church was the chosen school for the children of the large Burgher community that lived in the Wellawatte area before the great exodus to Australia began in the 1950s.



• Derek Raymond

The Raymond brothers belonged to a family of sportsmen who participated in sports not for financial gain as is generally the case now; they boxed simply because of their love for the sport and were always amateur boxers. They dominated the sport in Ceylon during the 1950s and their records are a unique set of achievements by young men who sought excellence in their sport and achieved it through a combination of natural talent, skill, training and physical fitness.

There were six brothers in the Raymond family, George, Sydney, Mervyn, Gene, Derek and Ron. All of them were physically well built and avidly maintained their fitness by regular training, including weight lifting. George, an athlete, was a sprinter while in the British Army and lived in Germany, Singapore and Hong Kong before settling in England where he died in 1962. Sydney was born in Sydney, Australia but lived a greater part of his life in Ceylon. He was a boxer while in the British Army and was a track athlete



for the Ace Athletic Club in Colombo. He settled in Australia where he died in 2007. Mervyn took to boxing holding the Bantamweight National Title in 1937. He was a Captain in the Ceylon Garrison Artillery (CGA) and later worked as a Customs Officer. He migrated to Australia where he died in 1982. It was left to Gene, Derek and Ron, however, to prime their careers in boxing - all of them being National Champions in their respective weights for long periods

The elder of the three boxing brothers was Gene, who as a young lad decided to work in the Indian Railways and spent much of his working life in India. He boxed for the Rangers Boxing Club in Bombay and was the National Lightweight Champion of India and represented India at the 1948 London Olympics. During



•The brothers George, Gene (centre) and Sydney standing on the rail track at Elephant Pass in Sri Lanka.

(Photo courtesy Gloria Jean Moore-*The Anglo Indian Vision*, Melbourne 1986).

the course of many encounters with boxers from Ceylon, Gene emerged victorious against such renowned Ceylonese opponents like Ivor Bevan, OMDV Perera and the redoubtable Eddie Gray who also represented Ceylon at the 1948 Olympics. Though resident in Bombay for much of his adult life, Gene was a regular visitor to Ceylon and migrated to England, and from there to Melbourne, where he lived until his death in 1982.

During the 1940s and 1950s there was a considerable Anglo-Indian community living in Bombay who erroneously claimed Gene Raymond as one of theirs. Gloria Jean Moore who wrote the book "*An Anglo Indian Vision*" referred proudly to the achievements of the boxer as an Anglo-Indian success story, but Gene was, in fact, the son of a Britisher, Wilmot Hope Raymond and a Ceylonese Burgher mother Ada Vivienne Raymond *nee* Schokman. Wilmot Raymond was an Electrical Engineer for the British Company Eastern Extension Telegraph Company and his work took him to Malaysia, Australia and Ceylon. Vivienne was travelling by ship from Colombo to Malacca to meet her brother when she met Wilmot on board who was en route to Sydney from England. They married subsequently and raised their family in Ceylon.

#### *University chief marshall*

Derek Raymond was for many years in the 1950s and 1960s the Chief Marshall at the University of Peradeniya where many a miscreant undergrad of those days would still remember him with awe and respect. Although sturdily built he was not as tall as George and Sydney, but certainly not diminutive and was well regarded by the student population for his firm handling of explosive situations carried out with a lot of charm and affability. He too cut his teeth in boxing at Arethusa College and later was to be the Bantamweight and Featherweight Champion of Ceylon. Boxing fans in Bombay were treated to a great display of pugilistic skills when Derek participated in the All India Boxing Championships held in Calcutta in August 1952. The Calcutta Statesman's review said: "Three Ceylon boxers took part in last night's tournament here, of whom two were victorious and one was beaten on points. By far the most impressive was Derek Raymond who gained a points decision over Tommy Isaacson of Bihar, in one of the best fights seen in Calcutta for years. Not only was Raymond the stronger man but he was much the cleaner and more scientific puncher." Derek Raymond's contribution to boxing took another dimension when he served as Honorary Coach of Boxing of St Sylvester's College Kandy for many years and was responsible for training boxers who were later to become champions themselves, like the Bulner brothers and Nimal Leuke, among others. After his retirement from work at the Peradeniya



University, he migrated to the UK where he lived until his death in 2006.

The youngest of the fraternity, Ron also learnt his boxing at Arethusa College and became the Flyweight Champion of Ceylon – a title he held for many years. Ron was often pitted against the Western India Flyweight Champion Pesi Khatau whom he repeatedly beat in tournaments in Ceylon and in Bombay in 1951. Ron was also Amateur Cycling Champion of Ceylon in 1950, having won the cycle marathon for the year. He was winner and record holder in the 800 metres as well at the Mercantile Athletic Championships held annually in Ceylon. Ron who worked at Brown and Co. migrated to the UK in 1958, later settling down in Australia. He is now 81 years of age and remains the only surviving member of this famous brotherhood of sportsmen. He lives in retirement with his wife Aloma in Melbourne.

Their only sister Isabelle, who married French racing jockey Marcel Eude, also migrated to Australia where she passed away some years ago. Marcel and his brother Roger were well known jockeys at meets of the Ceylon Turf Club and in racecourses around India.

---

*The Raymond brothers displayed the strength of their fists only within the confines of a boxing ring and never sought to settle arguments with fisticuffs nor get involved in altercations.*

---

The Raymond brothers displayed the strength of their fists only within the confines of a boxing ring and never sought to settle arguments with fisticuffs nor did they ever get involved in altercations. Their physical strength was not used to stand over people who were less endowed physically. One incident etched in my memory, however, merits recalling here. In the 1950s the Kinross Swimming Club on the beach at Wellawatte, installed a floating raft anchored about 100 metres away from the shore to serve as a diving board for swimmers. One Sunday morning the raft was full of swimmers when Derek Raymond and his fiancée accompanied by his brother George decided to have a bit of diving off the raft, but the girl could not swim and had to be ferried by the brothers to the raft on which she was placed, while the two brothers were



• Ron Raymond in the ring in his contest with Pesi Katau in Bombay in October 1951.

diving around. There were about 20 swimmers on the raft who, noting that the girl could not swim, tried to make life difficult for her by rocking the raft vigorously in order to throw her off board. The brothers quickly came to her rescue and ferried her back to shore and swam back to the raft where the two of them took on the whole lot of bullies and in a matter of minutes they were all overboard, physically ejected by the brothers. They swam back to the shore to the applause of an appreciative audience of Sunday morning sea bathers who thought that the bullies got their just desserts!

The success stories of sporting heroes are oft forgotten with the passage of years and it is fitting that we look back on the careers of these champions if only to inspire future generations. The story of the Raymond brothers and their dedication to sport should serve as an admirable example worthy of emulation by the present young schoolboy generation in Sri Lanka. The art of boxing and its practice in Sri Lanka surely deserves some national attention now.

---

Unhappiness is best defined as the difference between our talents and our expectations.

Edward du Bono  
*The London Observer 12 June 1977*



*The author, who wrote this article to mark the 100th birth anniversary of his father, was born on 11 May 1948 in Colombo, Sri Lanka, to a leading family of Rajasthani (Indian) descent. He holds Sri Lankan and British citizenship, and speaks Sinhalese and English. Niranjana was educated at Loughborough University, where he completed a degree in Aeronautical Engineering and was subsequently a Postgraduate Research Fellow in Economics. A member of the Conservative Party, he was only the fourth Asian-born person to be elected a Member of the House of Commons and serve in the British Government from 1992-97, representing the constituency of Brentford and Isleworth. In 1999, he became the first Asian-born person to be elected as a Conservative member of the European Parliament where he represents South East England. He serves as co-ordinator on the Committee on Overseas Development and Cooperation, and is a bureau member of the ACP-EU Joint Parliamentary Assembly. He is also a member of the Committee on Foreign Affairs of the European Parliament.*

## A tribute to my father - Dr Kingsley de Silva Deva Aditya



**By Niranjana de Silva  
Deva Aditya FRSA DL**

**T**hese are the very personal recollections and intimate memories of my father Dr. Kingsley de Silva Deva-Aditya – a great pioneering eye surgeon, medical teacher, humorist, amateur historian, an amazing cricket bowler, bon viveur and wit; who was born one hundred years ago. I have now lived in England for 43 years and the intervening years have made the memories of my father sharper and clearer to me and I felt it appropriate to commemorate him by sharing these memories here on his 100th birth anniversary. He was born at his grandfather's home, Henley House, Horton Place (now St Bridget's Convent) to the Thakura Artha Déva Adithya Gárdiyavasam Lindamulage de Silva family of the Rajput Sesodia Surayawansa clan. My father was very proud of his Sri Lankan ancestry, being a direct descendent of Rajput Thakura whose tales of daring do are described in Mahavansa (Chapter 90, lines 12-30) and The Kotavehera at Dedigama by C E Godakumbura (pages 14 –15).

At an early age I was inducted to Sri Lankan history by him, having been given a copy of the – Ádithyawamsa our family history, written in high Sinhalese and Pali which was hopelessly indecipherable to me. My father opened my eyes to the glory that was ancient Sri Lanka, with his unique collection of books on Sri Lankan history; a subject I was totally unfamiliar

with at school having being taught in the English medium. I was fully conversant as to why Cromwell ordered "that Bauble to be taken away" and why King Henry said "Who will rid me of this pestilent priest" while being equally clueless as to who King Mahasena was or what King Vijayabahu had done.



I was also shown our family flag, family crest and even an umbrella which I found quite an absurd thing to cherish! Later in life, my father who was a devotee of Sri Lankan dance forms insisted that I learn Kandyan dancing under the great Chitrasena - a pastime I found totally unable to master.

My father explained that Rajput Thakura having arrived in Sri Lanka during the reign of King Parákramabáhu II in the year 1237 AD in the Annals of Rajastan; married the daughter of Vijayabahu III, the sister of the reigning monarch. Later, when General Mitta assassinated Vijayabahu IV in 1270 AD and usurped the throne, Rajput Thakura personally slew Mitta and placed his own nephew Buvanekabahu I on the throne. Later his grandson Thakuraka Mandilka Raja of Dedigama established the Keerawella family which was the ultimate repository of the Sesodia Surya Wansa Sri Sangabo Okkaka Lemeni Kula line of kings of Ceylon.

The reason I have mentioned all of this in great detail, is to explain how Kingsley de Silva as he was known at the time of his birth



under British Rule, was suddenly transformed to become Thakur Artha Kingsley Deva-Aditya in later life and bequeathed to me at the time of my own birth a complicated North Indian Sanskrit based surname name which I now carry and which leaves most of my Sri Lankan friends bemused and strangers wondering whether I am Sinhalese or Indian. Deva Aditya, I am told, in Sanskrit means Sun God!!

My father was orphaned at a very early age, his own father Francis de Silva, who captained Royal in 1894, having died in a riding accident in Kurunegala at the young age of 37, when my father was three-years old and his mother following shortly; dying, so they said, of a broken heart, three years later. This was a loss that my father never got over; telling me from time to time how lucky I was to have parents. My father was raised in the house, then named Lakshmi Giri (now Villa Saifee) in Thurstan Road, the home of his father's sister Mary, (Loku Achchi to me) who was the wife of A J R de Soysa, the son of Sir Charles Henry de Soysa of Alfred House fame.

I remember my father saying that his own childhood was emotionally very hard as an orphan, being lonely and alone with his elder brother and younger sister and being passed 'like a parcel' from one Aunt to another; living in the lap of luxury with an empty heart and feeling pitied by his numerous cousins. This loneliness that only orphans can understand underscored my father's determination, as he later told me, to study and achieve academic excellence at St Joseph's College and so earn the respect of his peers and cousins. Because of this he was very grateful to those Uncles and Aunts who particularly cared him and as a young child, I was dragged along under protest on frequent Sundays to visit them; a boring and tedious business for an eight-year old.

It was only when I was about 14-years old that I realised how famous my father was, not only as an eye surgeon but also as a cricketer! Time and time again I met his contemporaries who looked astounded when told that I did not seriously play cricket, though given cricket tuition at my father's insistence, preferring to play tennis and go swimming. They were aghast, that the son of the man who had made cricket history during the St Joseph's College versus Royal College match of 1929 which was called "Kingsley's match" when my father took seven

Royal College wickets in their first innings by achieving a double hat-trick (ie. six wickets in six balls) did not play cricket. Though he never mentioned it, I now realise he must have been enormously disappointed that I did not take to the game of cricket as he had and not played for college as he had covering himself with much glory as a googly bowler.

The War years were particularly difficult for him, having obtained his Licentiate in Medicine and Surgery (LMS) from Colombo medical faculty but having to suspend his studies to be a surgeon and delay going to England to complete his studies. Having married my mother Zita, the daughter of Senator Dr. M. G. Perera in 1943, he served as a House Officer in Kandy and District Medical Officer in Badulla Hospital and left on the first available troopship at the cessation of war to Oxford where he proceeded to obtain a DO (Oxon), and DOMS (RCS) England. My mother followed him and only returned to the island in 1948 when she was pregnant with me so that I would be born in an independent Sri Lanka.

Growing up as I did with a very busy eye surgeon father was quite an experience. His work output was prodigious. Every day he attended the Victoria Memorial Eye Hospital, becoming later in 1960, the Surgeon-in-Charge of the new Eye Hospital, did over 100 eye operations per week, and attended to his private patients under the channeling system. I remember him in his later advancing years, holding out his hand and saying to me proudly: "still steady as a rock" given that even a slight trembling of his hand would have meant the end of his surgical practice considering how delicate eye operations were. Some of his poorer patients could not afford to pay him and gave him gifts instead. I remember the back verandah of our house covered with crabs running all over the place given to him by grateful fishermen from Negambo and the back yard with boxes of Malvana rambuttans and mangosteens. This drove my mother to exasperation especially when whole fish were added to this mélange. I remember occasions when patients paid him with one orange or a small bag of rambuttans because that was all they could afford and my father would never have dreamt of asking for more.

My father pioneered eye surgery in Sri Lanka. He conducted the first cornea graft in Asia in 1951 using intraocular lenses. This was such a bold advance in Asian and Sri Lankan surgery



that the world famous Harley Street eye surgeon Dr Savin paid him a visit at our home. During the party given in his honour and graced by the then Minister of Health Mrs Vimala Wijewardene, my father showed all of us a film of this delicate operation. I promptly fainted. That was the day, much to my father's chagrin, that I decided not to follow him to into a medical career but rather go and study engineering. I don't think he ever forgave me for this decision though he was kind enough never to make an issue of it.

His sense of humour and his dry wit was legendary. He played practical jokes on us all, including my long suffering mother who was not amused; once dressing up as tramp and chasing her around the house. One of his medical students, now an eminent doctor, regaled me with some of his jokes recently, one of which probably the least risqué of which I will impart here. One day during a lecture he asked a female student to tell them which part of the human body grew 10 times its normal size when excited. The girl blushed, stammered and said nothing; upon which my father gave the answer that it was the pupil of the human eye, and then added, as a passing thought, that married life would probably be a great disappointment for the girl!

In 1962, he pioneered another innovation in creating the first Asian Eye Bank. His pupil and junior Dr Hudson Silva later took this to great fame throughout Asia. I remember the first faltering steps of this great idea when my father asked people to donate their eyes and the first depository I visited with him with all these eyeballs in jars looking back at me!

## A Scholar's sojourn

CSA's erudite Secretary Thiru Arumugam has just returned from a whirlwind lecture tour cum holiday in Sri Lanka. Thiru presented four lectures – his first on the "Science and Civilisation in Sri Lanka" series of proposed publications, delivered to the Sri Lanka Institute of Fundamental Studies in Kandy.

The next was a subject close to Thiru: "Wimalasurendra and the early history of the Laxapana Project", appropriately given in the Wimalasurendra Auditorium to the Institution of Engineers, Colombo. The third lecture was to the Institution of Engineers, Jaffna Branch of Northern Provincial Council, University of Jaffna on *A River for Jaffna* which was attended by over 100 engineers. Finally, Thiru spoke

His visits to me in England during my period of study at Loughborough University were sometimes hilarious. On one occasion, I met him at Heathrow airport. He pointed to an Indian gentleman at the airport who was cleaning the toilet and said: "Do you realise that the English probably think you are like him and come from the very same background. When I was at Oxford and called Kingsley de Silva, a woman asked me whether I was a Portuguese coolie. That was the day I decided to change my name to our old ancestral family name. That is why you were born a Deva-Aditya"

He was bored in retirement whiling away his time with his old cronies at the Club or at his rubber estate. He passed away in 1977; unable to resist a final joke - his last words to my mother on his death bed being that "he was going out for a six". The whole of Borella and Colombo North was one traffic jam with thousands coming to pay tribute to him at his funeral.

It is a reflection of his great contribution to life in giving eyesight back to thousands of people that even today, 34 years later, when I am in Sri Lanka, I am not "Oh you are that British politician or that European MP" but simply "Oh you are Dr Deva Aditya's son ... yes I remember how he helped my mother to get her sight back....."

*(This article was first published in The Island newspaper of 15 January 2011)*

at the American Center, Jaffna on "American Medical Missionaries in Jaffna". Thiru is the author of "Nineteenth Century American Medical Missionaries in Jaffna, Ceylon". The idea for a river in Jaffna was first mooted by Captain Hendrile van Reede, a Dutch engineer who accompanied the Dutch Governor, Ryckloff van Goens on his visit to Jaffna in 1665. Construction work began in 1950. Work was not completed due to lack of funds and whatever was done went into disrepair. Work recommenced recently and Stage 2 is now finished. Only Stage 3 remains to be completed.

*A River for Jaffna* will be the subject Thiru will address as one of the speakers at the CSA's General Meeting on 19 February at the Pennant Hills Community Centre in Sydney.





## THROUGH A LAKE HOUSE WINDOW

Across a pane of sixty years I see,  
The foetid lake a-fringed by crumbling towers.  
Moss laden barges listing to perishing hours,  
Abandoned wharves where once the trade was free.

Within, above the scheming and the lies,  
Above the rotary's rumbling voice and roar,  
Some sought, in hearts, some verity to restore,  
And looked above the city to the skies.

When clouds behind the mountains take their rest,  
The Peak appears, the holiest of peaks,  
Crowning the Maskeliya ranges in grandeur speaks,  
Of tributes rendered from North, South, East and West.

The beholder turns around the vision seen,  
Made pure by light sublime and made serene.

E.C.T.CANDAPPA, 2012

**Explanatory note:** *Lake House is a huge publishing house in Colombo, printing more than 25 newspapers and periodicals every day. Adams Peak is a mountain in Central Sri Lanka, hallowed by Buddhists, mainly, in the belief that it holds a footprint of the Buddha on the summit. It is approximately 80 kilometres from Colombo. (Above photograph courtesy Wikipedia).*





## Meals Ammi Made

### BEEF SATAY by Sharni Saldin Wattala, Sri Lanka

- 1 kg beef (cubed)
- 4-5 tsp chilli powder
- 4 tbs coriander seeds
- 1 1/2 tsp sweet cumin seed (maaduru)
- 3 tbs cumin seed (suuduru)
- 6 pips garlic
- 1 large onion (chopped)
- A small stick of cinnamon

- 4 cloves
- 3 aromatic ginger (inguru piyali)
- A few pieces of lemongrass (sera)
- A small piece of ginger
- Some tamarind juice (siyambala juice)
- 3 tbs of sugar and salt to taste

#### Preparation

Wash beef and grind the coriander seeds, sweet cumin seeds, cumin seeds, the garlic, the onion, cinnamon, cloves, ginger, lemongrass and ginger into a paste. Mix in the grounded stuff with the beef. Add salt to taste, a bit of tamarind juice, about 2-3 tbsp sugar, a little water and of chilli powder and mix well. Let it marinate for 1 hour and then cook on low /medium till the gravy is thick and the beef is tender. Skewer it on to Satay sticks.

**Serves 8 persons.**

### The Portuguese legacy in Sri Lankan Cuisine (from page 21)

that have been adopted into Sinhalese: kussiya (*cozinha* - kitchen), bandesia (*bandeja* - tray), barreniya (*barrenhao* - earthen vessel/pa'), basame (*bacia* - basin), botela (*botelha* - bottle), buliya (*bule* - earthen jar), buiyama (*boiao* - earthen vessel), garapuva (*garfo* - fork), guruletuva (*gorgoleta* - water jug), jaruva (*jarro* - earthen pitcher), karappu (*garrafa* - bottle), kuppiya (*copa* - small bottle), kope (*copo* - cup), mesaya (*mesa* - table), padasaya (*pedaço* - slice/portion), penereya (*peneira* - sieve), piriseya (*pires* - saucer), praskuva (*frasco* - flask), praskinna (*frasquinho* - small flask), pukaro (*pucaro* - drinking cup), punilaya (*funil* - funnel), pusalana (*porcellana* - porcelain), rapinadu (*refinado* - refined), rattala (*arratel* - pound), rulan (*rulao* - semolina), and saleruva (*saleiro* - salt cellar).

But perhaps the single most significant Portuguese introduction was the chilli. It is hard to imagine Sri Lankan cuisine without chilli, but as with the rest of the world until chili was brought across from the Americas, it was pepper that provided the 'heat' in most cuisines. Look in a Sri Lankan cookbook now and you are unlikely to see pepper as a main ingredient in any dish. Like most of the world, that much sought after spice has now been humbled to the status of a condiment, almost an afterthought.

**Sources:** • De Silva Jayasuriya, S. (2001) *Tagus to Taprobane (Portuguese impact on the socio-culture of Sri Lanka room from 1505 AD)* The Ceylon Historical Journal Monograph Series – Volume Twenty. Dehiwela: Tisara Prakasakayo Ltd. • Pieris, P. E. Ceylon. (1992) *The Portuguese Era Volume One* The Ceylon Historical Journal Monograph Series – Volume Six. Dehiwela: Tisara Prakasakayo Ltd. (2<sup>nd</sup> Edition. First edition published 1913) • Russell-Wood, A.J.R. (1998) *The Portuguese Empire, 1415-1808*. The Johns Hopkins University Press, Maryland. [First published in 1992 by Carcanet Press Limited, Manchester as *A World on the Move: The Portuguese in Africa, Asia and America, 1415-1808*]



### Congratulations and a Warm Welcome to our New Members

- Lindsay & Rosemary Ferdinands, Wheelers Hill VIC.
- Ezmal & Gunasmin Lye, Turramurra, NSW.
- Mrs Ranganie Wickremesinghe, Ivanhoe, VIC.
- Ms Ruvani Wickremesinghe & Jacques Chaperon, Ivanhoe, VIC.
- Rakkitha Wickremesinghe, Preston, VIC





# The Portuguese Legacy in Sri Lankan Cuisine

by PAUL VAN REYK

When in 1505 Dom Laurenço de Almeida and his fleet landed at Galle in a storm while pursuing spice traders, they ushered in the most significant changes to Sri Lankan cuisine in millennia. Thirteen years previously, in 1492, Christopher Columbus had taken back, from Central America to Spain, plants and animals unknown to the rest of the world. In the years that followed, Portuguese merchants too would take part in the great Colombian exchange and disseminate the new produce along their trade routes into Africa, the Indian sub-continent and South East Asia.

Look in a Sri Lankan recipe book and the most obvious Portuguese influence in Sri Lankan cuisine is in sweet pastries - *bolo de coco* (coconut cake), *bolo folhado/bol fiado* (a layered cake of sweet pastry rounds alternating with a thickish syrup of cashew nut, sugar and rosewater), *boroa* (semolina biscuits),

*foguete* (a tube of deep fried pastry filled with a mixture of pumpkin, sugar, semolina, cardamom and rosewater) and *pente frito* (pieces of sweetened pastry, deep fried). And, of course, there is love cake - *bolo d'armor* - that heavenly marriage of semolina, almonds and rosewater.

But the influence of the Portuguese runs much deeper than sweets. Sri Lankan cuisine is almost unthinkable without the range of fruit and vegetables that followed the Portuguese and the Spanish out of the America's and into Africa and Asia.

From Central America came potatoes (sweet and savoury) manioc, maize, cochineal,

tomatoes, cocoa beans, peanuts, pineapples, guavas, passionfruit and cashew nuts. Some of these, the Portuguese would bring directly over the bare century and a half of their dominance of the spice trade in the Indian Ocean. Others may have travelled more circuitous routes along trade paths out of Europe, into the Middle East and Persia/Iran and so into the Indian sub-continent.



• Asian plants taken to Brazil - Jan Huygen van Linschoten, *Histoire de la Navigation* 1638.

The transplantation of fruit, vegetables and spices was not all one way. As the Dutch entered the spice wars and effectively drove the Portuguese out of the Indian Ocean trade, the Portuguese Crown ordered the planting in Brazil of pepper, clove, cinnamon, nutmeg, ginger, coconuts, plantains, jak fruit, mangoes and citrus. Interestingly, it was the Jesuits who played a major role in this.

The penetration of the Portuguese into Sri Lankan foodways did not end with ingredients either. S.de Silva Jayasuriya identifies a long list of Portuguese food terms

(Continued on page 20)



*"To the Sinhalese," the author recounts, "British rule in the Kandyan provinces was becoming absolutely incompatible. It was equivalent to jointly yoking a buffalo and a bull on the same plough! From time to time the inhabitants would anxiously query the British on when they hoped to return to the Maritime Provinces. They said: 'You have now deposed the king and nothing more is required – you may leave us.'"*

## The 1818 Rebellion & the execution of Keppetipola Dissawe

By M D (Tony) Saldin

After the British takeover of the Kandyan Kingdom located in the central hills of Ceylon in 1815, discontent with the British gradually germinated in the minds of the Kandyan nobility.

Ceylon's third British governor, General Sir Robert Brownrigg, reneged on the promise of raising Ehelepola Maha Nilame to the vacant throne of Kandy, after deposing the last King, Sri Wickrema Rajasinghe.

Governor Brownrigg also betrayed the terms of the Kandyan Convention, particularly in regard to Buddhism. The natives wanted a king to whom they could prostrate and

depend on royal patronage in their religious and social undertakings; not a king thousands of miles away in England, ruling through delegated authority of the governor and other officers.

To the Sinhalese, British rule in the Kandyan provinces was becoming absolutely incompatible. It was equivalent to jointly yoking a buffalo and a bull on the same plough! From time to time the inhabitants would anxiously query the British on when they hoped to return to the Maritime Provinces. They said, "You have now deposed the king and nothing more is required – you may leave us."

### *Seeds of revolt*

It is generally believed that the seeds of revolt were triggered by two major events: the first occurred sometime in June 1816. Madugalle Uda Gabada Nilame, without the knowledge of the



• Keppetipola Dissawe  
(Courtesy Wikipedia).

British Resident in Kandy, John D'Oyly, secretly proposed to the high priest about the removal of the sacred tooth relic from Kandy. The second took place in September 1816, when he publicly sent offerings and prayers to the deities at Bintenne and Kataragama, for the downfall of the British rulers and the re-establishment of a king. The British rulers considered these actions as amounting to high treason. On the charges being proven by a court comprising of both British officers and Kandyan chiefs, Madugalle was dismissed from office and summarily dispatched to Colombo under close arrest without being given the opportunity to even bid farewell to his family. His mansion or walauwa was publicly burnt on the governor's orders, and his other possessions were confiscated and sold. Ironically, such sale proceeds went toward the establishment of a pension fund for British officers!

Another event was the anger evoked on the appointment of Haji Mohandiram, a Moorman of Wellasse, as Chief of the Madigey (Transport) Department, a position usually held by the families of Bootawe, Kohukumbura, Nanapuruwa Raterala, Allamulle Rala, Baknigahawella Mudiyanse and Nakkala Mudiyanse.

There were other reasons as well. The aristocracy and the Buddhist priests were accustomed to receiving respect from persons who interacted with them. However, during British rule a common British soldier used to pass by a Kandyan chief giving hardly any attention as he would to anybody else. They treated people of all levels alike. Such actions, although committed unconsciously, offended the Kandyan chieftains and the priests.

### *Wilbawe, former priest*

In Sept 1817, Sylvester Wilson, who was the government agent of Badulla, received



intelligence that a Malabar had turned up in the Uva Wellasse region with a large following, claiming the throne of Kandy. The British initially mistook him for Doraisamy a relation of the deposed king, but it later transpired that he was Wilbawe, a former priest. Since Malabaris were prohibited from entering the Kandyan provinces without obtaining prior permission, Sylvester Wilson immediately sent the recently elevated Haji Mohandiram with a detachment to investigate.

Haji Mohandiram proceeded to Dankumbura in Bintenne where he received information that Wilbawe and the priests were at Kehelwella guarded by 200-armed Veddahs. While on his way to confront Wilbawe, Haji Mohandiram was captured by Bootawe Rate Rala at Wellassa and, on Wilbawe's orders, put to death.

It was now Government Agent Sylvester Wilson's turn to investigate. He set off from Badulla on 16 October 1817 with an armed escort of 24 Malay and Javanese soldiers under the command of Lt Newman and made contact with Wilbawe's forces in Wellassa. On two occasions, he tried to reason with the unruly mob, comprising of people of the Uva/Wellasse region, to give up their uprising, but they refused to hear him. On his way back to Badulla, Wilson ordered his escort to continue its march while he stopped at a stream to take a wash. It was at this time that some 100 armed rebels appeared. Wilson defensively removed his coat to indicate to the rebels he was unarmed, and called them to come closer to negotiate. Instead, about 40 of them advanced within about six yards of him and shot him with their bows and arrows. Wilson fell dead.

Wilson's head was decapitated on the orders of Wilbawe and mounted on a stake. An Ola wrapped in a white cloth suspended from a tree contained a Proclamation from the Pretender Wilbawe, announcing himself as the king and enjoining his subjects to put every white man to death.

Rajapaksa Wickramasekera Mudiyanseelage Monarawila Keppetipola, the warrior Dissawe of Uva, known as Keppetipola Dissawe was in the hill capital when Wilson met his premature death.

The British Resident in Kandy John D'Oyly, thoroughly alarmed by this tragedy, despatched Keppetipola Dissawe to Badulla with

instructions to crush the rebels and restore law and order in his Dissawony.

Keppetipola proceeded with a contingent to Alupotha. After setting up camp there, he rode alone to meet the rebels. They shortly showed themselves and surrounded him. When he asked "What is the matter," Kattambe Rala replied, "The island has been in the darkness, but like the sun that gives light to and shines upon all, a King has arisen – to whom if you be faithful, accompany us, if unfaithful, we shall here slay you and convey your head to him."

Keppetipola endorsed: "If I was unfaithful I would not have come alone. I have come as a friend."

Keppetipola and his followers numbering about 500 men joined the rebels. He returned all his arms and ammunition to the British; probably Keppetipola's conscience didn't allow him to use British guns against the British. Perhaps history may have been re-written if he had retained the weapons.

Keppetipola's defection to the rebel's cause had a profound effect on the British administrators as well as on the Kandyan chiefs and the people. He was an influential and a highly placed aristocrat, connected to all the leading families in the kingdom. His late sister, mother of child hero Madduma Bandara, was the wife of Ehelepola Vijayasundara Vikramasinha Chandrashekara Seneviratne Amarakoon Vahala Panditha Mudiyanse Ralahamy a.k.a. Ehelepola Maha Nilame, and his uncle Pilamatalawa Vijesundara Rajakaruna Seneviratna Abhayakoon Panditha Mudiyanse a.k.a. Pilimatalawa Maha Adikaram was the former Prime Minister, to the deposed king.

### **Martial Law**

The governor with Lady Brownrigg was on circuit at Trincomalee when a messenger arrived with bad news of the revolt and the defection of Keppetipola.



• Keppetipola's tombstone opposite the Dalada Maligawa.



This adverse turn of events worried Brownrigg. He immediately hastened to Kandy where he set up his field headquarters, and arranged for strong military action. Martial law was subsequently declared in the Kandyan provinces and 2000 Rix dollars was offered as a reward for the capture of the Pretender Wilbawe and 500 Rix dollars for each of the other principal chiefs.

On receiving instructions from Brownrigg, Major MacDonald of the 19th Regiment marched from Badulla with two divisions; one commanded by him and the other by Captain Ritchie of the 73rd Regiment. They promptly proceeded to Oosanwelle in Wellasse by taking different routes and were joined by Captain Fraser on the following day. It was in these precincts that they discovered Government Agent Wilson's head and the Ola.

As an act of retaliation against the rebels and inhabitants, Major MacDonald assisted by Lt MacCornell and Lt Taylor, set fire to the houses in the surrounding villages, burnt their grain and cut down their coconut, jak and breadfruit trees. The cattle were then driven off to feed the troops. This terrible sight dismayed the people who ceased to shout or skirmish; simply gazing in silence upon the flames, which consumed their habitations, from a distance. They were panic-stricken at the rapid strikes of the swearing and sweating British Redcoats. Incidentally Wellasse which literally means "Wel Lakhsa" or "a lakh of paddy fields" was a once fertile region which was laid waste by British troops.

#### *King's legitimacy*

Wilbawe did not have the legitimacy to the throne but sought to obtain it by getting himself proclaimed as the king in the same manner with due pomp and ceremony.

A palace was built in Diyabetme Wela. On the day of inauguration and anointing ceremony, the people stood in rows, one for the chiefs and the other for the people. The royal insignia comprising the royal umbrella, palanquin, royal cap and other insignia were displayed. On the first day the king appeared, completely covered in white cloth the colour of royalty.

On the following day the chiefs and other subordinate native headmen appeared in order, with their banners, horses and elephants before a pavilion. Keppetipola and the other chiefs and

native headmen then prostrated themselves. The king was then formally crowned according to tradition and presented to the people, amidst the beating of tom-toms and the sounding of trumpets. Wilbawe claimed to be a Suriyawansa and a descendant of King Kirti Sri Rajasinghe. Wilbawe needed Keppetipola's allegiance so that the Kandyan aristocracy would legitimise his appointment. Accordingly, Keppetipola was appointed as Prime Minister or Maha Adikaram. The other officials such as the Mohotalas, Korales, Vidanes, and Arachchis were also appointed. They were then told to make war against the British under the leadership of their respective chiefs.

#### *Guerrilla war*

The British army in Ceylon usually comprised of Europeans, Javanese, Malay and African troops. Lascarens and Pioneers were recruited from the Maritime Provinces and the Indian sub-continent.

The Kandyans, acknowledging British superiority in arms and firepower, rarely confronted the Colonial troops in conventional warfare muzzle to muzzle. However, they resorted to continually and expertly ambushing British troops and supply columns traversing narrow jungle paths, by firing arrows, muskets and "gingals" (Kodituwakku) which is a light Sinhala cannon. They also chopped trees across paths, set improvised booby traps and pits lightly covered by soil armed with thorns and pointed stakes to catch unwary soldiers. Malaria, Dengue, Encephalitis and other tropical diseases annihilated the rest.

There were several cruel British officers who served in Ceylon. One was Lt J. MacClaine of the 73rd Regiment, whose usual habit was to hang captured prisoners whilst he took breakfast. Retribution followed swiftly when the Kandyans waylaid and shot him. Lt Col. Hook was another bloodthirsty officer who hanged anyone he suspected to be a rebel or a collaborator.

Lieutenants Colonel Hook and Hardy concentrated their military activities in Wallapone and Badulla. Lt Col. Kelly and Major Macdonald engaged the rebels in Uva/Wellassa. First Adigar Molligoda ably assisted the British and was handsomely rewarded by them.

Gradually the rebellion began spilling into other provinces, and more and more chiefs threw in their lot with Keppetipola, after they sensed that the rebellion would succeed.



Dumbara was the first; then Sabaragamuwa, followed by the seven Korales. The Kandyan chiefs, Molligoda, Eckneligoda, Mahawalatenne and Dolosvala did not support the rebellion.

Governor Brownrigg issued a Proclamation on 01 January 1818 that the following seventeen persons were engaged in promoting rebellion and war against His Majesty's Forces, and that they were "Rebels, Outlaws and Enemies to the British." Their lands and properties were to be confiscated by the Crown. They were: (1) Keppetipola, the former Dissawe of Ouva; (2) Godagedara, former Adikaram of Ouva; (3) Ketakala Mohottala of Ouva; (4) Maha Betmerala of Kataragama in Ouva; (5) Kuda Betmerala of Kataragama in Ouva; (6) Palagolla Mohottala of Ouva; (7) Passerewatte Vidane of Ouva; (8) Kiwulegedera Mohottala of Walapane; (9) Yalagomme Mohottala of Walapane; (10) Udamadure Mohottala of Walapane; (11) Kohukumbure Rate Rala of Wellassa; (12) Kohukumbura Walauwe Mohottala of Wellassa; (13) Bootawe Rate Rala of Wellassa; (14) Kohukumbura Gahawela Rate Rala of Wellassa (15) Maha Badullegammene Rate Rala of Wellassa (16) Bulupitiye Mohottala of Wellassa; (17) Palle Malheyae Gametirale of Wellassa.

The British considered them as rebels and outlaws, but the indigenous folk saw them as freedom fighters waging war to eject the British colonials who had subjugated their country.

### **Reinforcements**

The spreading rebellion alarmed Brownrigg. He informed his superior, Earl Bathurst in London, that British prestige was at stake and that, if they lost, it would have far-reaching consequences for the Empire in India as well. Accordingly, he requested the British Governor of Madras for reinforcements, which the Madras Government despatched in the form of two battalions; one of European infantry and the other Sepoys of the Madras Native Infantry.

After disembarking, the soldiers marched from Trincomalee across the hills to Badulla with their baggage. They were harassed all the way by the Kandyans. However, they steadfastly maintained their line without disintegration.

In April 1818, the British scored a major success when Native Lt Annan of the Ceylon (Malay) Rifle Regiment and 29 of his

men penetrated deep into Kandyan territory and trapped Kohukumbure Rate Rala, a rebel Chief, (the 11th on the governor's Wanted List) by pretending to desert to the rebels. Kohukumbure was then taken as prisoner. Annan was subsequently promoted to the rank of Native Captain and he and his men were decorated with badges of merit, in addition to receiving a reward of 500-Rix dollars.

September 1818 saw the British gaining the upper hand while the rebel leaders showed signs of wavering. One Hapategamme Mohottala wrote to Kiwulegedere Mohottala, another chief thus: "Our country is entered on all sides by the English, with large bodies from Uva, who kill us and destroy our property.

All other countries have submitted, we must either collect our people and fight the English, or take poison. Whatever you do I will follow your example; be quick and decide, for we cannot escape being taken by the English."

Governor Brownrigg promised leniency if the rebels and their leaders surrendered before the deadline of 20 September 1818. Since the rice fields had been uncultivated for several seasons, there was not enough food, which caused a lot of hardship among the rebels. One by one, the rebel chiefs and their men began surrendering with their arms to take advantage of a pardon granted by the governor.

However, Keppetipola fled to Anuradhapura, but was captured together with Pilamatalawa II in a walauwa on 28 October 1818 by Lt O'Neil assisted by Native Lt Cader-Boyet of the Ceylon Rifles. Madugalle made good his escape through the back door. However, five days later, on 02 November 1818, in a separate incident, Ensign Shootbraid captured Madugalle hiding behind a rock in the jungles of Elaherra.

On the same day, the Sacred Tooth Relic fell into the hands of Shootbraid. "Its recovery had a manifest effect on all classes and it's having fallen into British hands again by accident, demonstrated to the superstitious people of this country that it was the destiny of the British Nation to govern the Kandyan Kingdom," wrote Governor Brownrigg to Earl Bathurst, in triumph.

*(• Keppetipola arranges to spirit away the sacred Tooth Relic... To be continued).*



## BOOK REVIEWS



**Human Rights & Policing.**  
By Tassie Seneviratne. Senior  
Superintendent of Police  
(Rtd.)

Publisher: The author  
Printed by: Nefesh (Pvt)  
Ltd 10/1 'Kamkaru Sevana'  
Attidiya Road, Ratmalana,  
Sri Lanka.  
ISBN 978-955-53279-0-9

Available from Chaminda Thirimane,  
Contact: Mob: 0421714699,  
Address: 5, Kariwara Street, Dundas,  
NSW 2117. Price A\$ 20.00

REVIEWED BY VAMA VAMADEVAN  
(Former Inspector General of Police, Sri  
Lanka Police Department).

The writer Tassie Seneviratne worked in the  
Police Service at a critical time. He was in the  
forefront of several events, changes, the JVP  
uprising and the LTTE onslaught.

As an officer renowned for standing up  
for what was right, come what may, his views  
and assessment of events for the period under  
review are very valuable.

In his book he throws light, and  
brings under the flood lights, the cause of 600  
Policemen who were ordered to down weapons  
and surrender on orders from above, only to be  
slaughtered. This is one of the darkest events in  
Sri Lanka which has been swept under the carpet  
too long. Tassi also touches on the Navy mutiny  
in Trincomalee, another subject that has received  
scant coverage.

Tassie joined the Police service as a  
Sub-Inspector and rose to the rank of Senior  
Superintendent of Police. Those of us who  
knew him in service hold him in high esteem for  
standing up for the interests, rights and welfare  
of the less fortunate. He was hand picked by  
successive Inspectors-General of Police to head  
various probes. As a result his span of service  
covers several crucial periods.

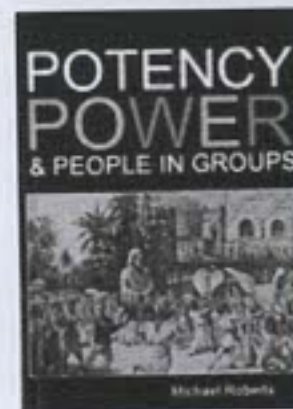
Even after retirement, Tassie took several  
sensitive assignments. He was elections observer  
in Pakistan in October 2002. His popular column

titled "Police Probes" in the *Sunday Times* was  
keenly read by those interested in law and order.

He throws light on the hitherto  
little known fact that former IGP Cyril Herath  
threw in the towel when some promotions were  
not made on merit but political patronage.

This book is a must read for those  
interested in contemporary events in  
Sri Lanka.

**Michael Roberts: Potency, Power and  
People in Groups.** Marga Institute,  
Colombo 2011  
ISBN 978-955-129-2



Available from Vijitha Yapa  
Bookshop, Bambalapitiya  
Price Rs 800. or could be  
purchased on line from  
[www.vijithayapa.com](http://www.vijithayapa.com)

REVIEWED BY  
HUGH KARUNANAYAKE

This 127 page book is a by-  
product of the meticulous research conducted  
by the author Prof. Michael Roberts into the  
role of the Burgher community within the social  
transformations that occurred in the 19th and  
20th centuries in Sri Lanka. The original outcome  
was a comprehensive work published in 1989  
under the title "People in Between" as a joint  
venture by Roberts together with two co-authors,  
the late Percy Colin-Thome and Ismeth Raheem.  
It would appear that the research into the  
original project helped unearth a whole lot of  
photographic images relating mainly to the early  
period of British colonial rule in Ceylon some of  
which were used in a well received subsequent  
publication by Ismeth Raheem titled "Images of  
British Ceylon". More photographic images that  
could broadly be subsumed under the categories  
"Sport and Pastime in British Ceylon" and  
"People in Groups" remained to be dealt with,  
and this work brings to the reader a compendium  
of those images accompanied by an incisive  
commentary on the sociological significance of  
the material.

The imagery in the photographs  
signify a variety of folkways and mores that  
characterised society in British colonial Ceylon  
of the 19th and early 20th centuries. The social



stratification that existed then, and which have since undergone many changes through the emergence of indigenous political power, have all been well illustrated in the assortment of photographs presented in the book. The role of sports like cricket, golf and tennis in social transformation; the elitism associated with hunting and shooting; the social power of allied institutions like the planters club, and sporting clubs are all caught up in images left for posterity by cameramen of a "pre-personal camera" era. They are now brought by the author into the ken of a contemporary generation some of whom may be quite unaware of the genesis of the traditions that they are heirs to. The author has also drawn from the magnificent collection of 19th Century photographs of Palinda de Silva of Texas USA to add to the lustre of the presentation.

A significant feature arising from the author's interpretation of the diverse images presented in the book, is the identification of factors associated with the emergence of political and religious activism and the realisation of people power, early signs of which appeared during the British colonial period, later gathering momentum through the growth of the trade union movement and the introduction of socialist politics. Those trends are supplemented by evocative imagery such as those of the extraordinarily charismatic young Colvin R de Silva and the bare bodied Senanayake brothers from Botale adding character to the eclectic array of images in the book. Getting closer to contemporary times, the author, with his well known expertise in matters relating to the game of cricket, uses his excellent analytical skills to untangle some imbroglios that have shown up with Sri Lanka's participation in international cricket.

The author's commentary and analysis of events and trends characterised by the photographs are thought provoking, and not only form a basis for discussion and debate, but also serve as a useful intervention into the arena of conventional wisdom on the subject. Michael Roberts, a sociological analyst with acknowledged expertise in topics such as elite formation, and issues relating to social stratification, has with the publication of this work put on display further evidence of his professional skills and diversity of interests. This interesting work has all the potential to be welcomed by an appreciative readership. There

are 78 photographs that form the basis of this work, and they have been reproduced in the book with a sharpness and clarity that helps to maintain an excellent fidelity to the originals. The publisher Marga Institute, therefore, deserve our commendation for the standard of photographic reproduction in the book.

## How to become a Member of the CSA...

Who can become a member of the CSA? Any person with a common interest relating to the historical heritage of Ceylon/Sri Lanka and wishes to share that interest with like-minded people worldwide is welcome to seek membership. Younger members of the community are specially welcome.

Please contact any of the following for further details:

In **Sydney**: Contact: Treasurer Upali Dharmakirti  
3 Viola Avenue, Warriewood NSW 2102 Phone: 9986 0337

Email: upalid@optusnet.com.au

In **Melbourne**: Contact: Convenor Shelagh Goonewardene Phone: 9808 4962

Email: shelaghlou@yahoo.com.au

In **Colombo**: Until further notice members are requested to deposit subscription money/cheques at a HSBC ATM machine or transfer to the HSBC electronically. The information you require is for ATMs: Account Name: Ceylon Society of Australia, CSA Account Number- 008-044109-001 - e Transfer above plus: HSBC Swift Code- HSBCLKLX

Annual subs: LKR3000.00

Annual subscription is A\$30

(Pensioners & Students in Australia A\$20).

## BOOKSHOP & WEB RESOURCES

This is a regular column for the benefit of members (& others) who author books or have books, maps & other collectibles and would like the Society to promote these materials on their behalf. No charges apply to members, **but donations are encouraged from all using this service**. Regrettably, items can be listed only in three (3) consecutive issues. Please contact the editor for further details.



## SYNOPSIS OF MEETINGS

### MELBOURNE - 26 November 2011

At our final meeting for the year, Hemal Gurusinghe commenced the day's proceedings with a short history of CSA and outlined the agenda for the evening. Guest speaker Premachandra Kumbukkage presented his talk on **"Arankele: A Forest Hermitage in Sri Lanka, its History and Architecture"**. Prior to his retirement, Premachandra was an architect by profession and worked in a range of projects both in Sri Lanka and Australia. His major interests nowadays are collecting books on Art and Architecture of Sri Lanka and visiting and documenting places of significant architectural interest, especially in Sri Lanka.

Arankele is a meditative retreat devoid of objects of Buddhist worship. The speaker outlined a short history of Buddhism in Ceylon and said that the Mahawamsa refers to three nikayas represented by Ruwanweli, Abhayagiri and Jethawana stupas. In addition to these, the Dhammaruchi and Sagaliya sects were also present. During the 1st Century BC, the existence of two other groups called the Dhammakathika and the Pansukulika had been reported. The Pansukulikas wore robes made of rags and dwelled in retreats like Western monasteries and Ritigala.

Granthadura and Vipassanadura sects also emerged at the end of 1st Century BC, resulting in major changes to monastic life.

Ven. Buddhagosa, who wrote Visuddhimagga in 5th Century AD, emphasised ascetic life that influenced many monks. According to Prof. Senarath Paranavithane the dwellings for meditative bikkhus were well built and such structures were found at Ritigala, Manakande and Arankele.

According to Chulawamsa in the 6th and 7th Centuries, the kings who patronised such monasteries were Agrabodhi II, Agrabodhi III and IV and also Datopathissa II. Epigraphical records indicate that king Vasabha Sena II and Kassapa VI granted immunities to them. Further Chulawamsa states that king Sena I built Ritigala monastery in 9th century. Therefore such buildings can be dated to a period between 7th and 10th Centuries.

The Pansukulikas who inhabited the said monasteries were well regarded by Royalty as well as the public.

In order to understand the architecture of Arankele and Ritigala, the Vinaya Pitaka had to be learned. Studies and documentation initially completed by Ayrton, H.C.P.Bell, A.M Hocart and S. Paranavithane were continued by Senaka Bandaranayake and G.Wijesuriya. The monastery at Arankele consists of a long pathway, Upasathagara (Chapter House), Kankamana (meditative walk), Janthagara (hot water bath) together with sanitary facilities and residential accommodation for ascetic monks.

Residential Quarters of double platform design for forest dwelling monks can also be observed at Western Monasteries at Anuradhapura, Mihintale ( Kaludiyapokuna), Tantirimalai and Ritigala.

Sixty slides of photographs taken by speaker at Arankele monastery as well as other locations mentioned were displayed and explained.

*Pathways to the Peak* authored by Dinusha and Shalini Panditaratne was launched by Shelagh Goonewardene. A short film titled *Tropical Amsterdam* on the Dutch Burgher community in Sri Lanka was also screened on the night.

A sumptuous buffet dinner was served and the memorable evening ended with Prabathi Milton and Shelagh Goonewardene hosting the raffle draw of Christmas presents.

– Dilhani Kumbukkage

### COLOMBO 18 November 2011

The meeting was chaired by Daya Wickramatunga, Chairman Pro-tem in the absence of President Chulie de Silva who is currently abroad. The topic for the evening was *A scientist confronts the ancient Indian Ola Leaf horoscopes* by Emeritus Professor S.N Arseculeratne MBBS (Ceylon), Diploma in Bacteriology (Manchester), D. Phil. (Oxford, UK), and the introductions were done by Asoka de Silva, the Hon. Treasurer.

This discussion was on two apparently contrasting themes: modern science with its rigorous, objective methods on the one hand *versus* a mysterious, qualitative phenomenon that lies in the area of philosophy and the humanities, on the other. It is an example of C. P. Snow's famous debate titled *The Two Cultures*, with a gulf separating them, at the present time.

Modern science, with its aims (the systematic investigation of Nature) and its



methods is first discussed, emphasising the indispensable characteristics of its concepts and ideas - replicability, inter-subjective testability, objectivity, quantifiability, and falsifiability to which one might add conformity with its established paradigms; the last feature has also been expressed as a negative characteristic of paranormal phenomena, that includes these ancient Indian ola horoscopes, in the difficulty of accommodating them within science's established paradigms, and consequently they do not enter into the main-stream of modern science.

The ola leaf phenomenon is then explained with instances that exemplify some features that conform with some characteristics of modern science - repeatability or replicability, amenability to quantitative treatment, and the idea of Causality. It differs from the substance of modern science in the absence of hypotheses or theories that could explain these phenomena, and in the difficulty of classifying them into the established areas of modern science.

This quandary emphasises the limitations of modern science on the one hand to cope with obscure natural phenomena, with what may be considered phenomena that are as valid as heat, light, sound, electricity and magnetism that are the substance of modern physics, but which are as yet difficult or impossible to include in the ambit of modern science.

The ola leaf phenomenon is taken as a subject on the other side of the fence that separates these mysterious phenomena from domains of scientific knowledge and experience. The accuracy of past events is incredible and mind boggling, with names, not disclosed earlier, of the client's name, names of his/her family members, events in the client's life and even when the client would get his/her reading; all this on the basis of the client's thumb print as a sort of Index Number or Accession Number in a library book. It correlates the present life's events with those of the past life in terms of the idea of Karma and does not leave one's fate to a supernatural capricious entity.

The ola leaf reading challenges our extant ideas of the past, present and the future that Einstein and Eddington considered as delusions. This phenomenon deals with ideas in philosophy in the Humanities that have no place in modern science but which have repeatedly demonstrated validity in terms of replicability or experimental proof as in the vein of modern

science; these include reincarnation, and the idea of *Karma*.

The speaker's third published paper dealt with parallels of the ola phenomenon with Quantum Theory which is one of the two bed-rock theories of modern physics; while the leaf's recital of past events is stunningly accurate, the future's accuracy is variable from 11 to 32 years in the author's first hand experience, illustrating the behavior of sub-atomic particles, according to Shroedinger's theory of probabilities concerning the behavior of sub-atomic particles, that states that only one of these probabilities is realized when the particle is observed.

It was pointed out by Johannes Müller, the German physiologist that natural phenomena are of two sorts, those that are amenable to methods of critical, quantitative inquiry which are required to provide rigid proof as in the modern hard sciences, and from those others that have only accumulated probabilities (that include horoscopy and paranormal phenomena) for their consideration or even validation.

For the present, in terms of the limitations of our knowledge, C. P. Snow's contrasting and irreconcilable *Two Cultures*, illustrated by modern physics on the one hand, and the ancient Indian ola leaf horoscopes on the other, will be with us for some time to come. The implication of this discussion is that the ola leaf phenomenon, as much as other phenomena, now classed as paranormal or parapsychological deserve scientific study with the hope that a synthesis or a compatibility of phenomena on both sides of the fence, modern science on the one side and paranormal phenomena on the other, could be achieved to establish what Gregory Bateson termed *The Unity of Knowledge*.

The Hon. Secretary Tony Saldin while proposing the vote of thanks complimented the guest speaker on his very interesting topic, the lively questions and answer sessions which followed immediately after the lecture and also commented on the large turnout of 50 persons.

The meeting then adjourned for fellowship.

— M.D. Tony Saldin

*In these days of rising petrol prices one wise guy was heard to say: "Rises in the price of petrol don't worry me. I never buy more than \$10.00 worth."*



## APPRECIATION

# Almeric Edmund Kerner (1922–2011)

**THE LIFE OF** Edmund (Ed) Kerner was celebrated at the Wilson Chapel at the Springvale Necropolis in the presence of relations and friends on the 8 December 2011.

Born in Colombo, Sri Lanka, on 16 November, 1922, Ed was educated at St. Joseph's College, Colombo. He was the youngest in a family of six children.

Ed joined the Ministry of External Affairs of Sri Lanka in 1947, where he also met and married his wife Rita de la Harpe. Both were posted to the Sri Lanka High Commission in London in 1951 from where he was transferred as Attache to the Sri Lankan Embassy in Washington D.C. in November 1951. Ed was transferred to the newly established Sri Lankan mission to the United Nations (UN), New York in November 1956 in the same capacity once more.

Edmund's career in the UN took off in 1962 when he was appointed Deputy Director of the Asian program of the International Press Institute, which involved extensive travel across the globe.

In November 1967, Ed was appointed as Sri Lanka's first Director of Tourism in North America and was responsible for setting up the Ceylon Tourist Board Office at 609 Fifth Avenue in New York.

In 1968 Ed reverted back to the UN to be its Bureau Chief of the 'Asian', and in 1973, joined the UN's fund for Population Activities (UNFPA) as Information Officer. Edmund was promoted as the Chief of Media Liaison of the UNFPA in 1983, a position he held till his retirement from the UN in June 1986.

Edmund's career with the UN spanned three decades and the dreams of Ed and Rita were realised in New York where they lived their lives to the full and entertained in style.

The couple moved to Australia in late 1986 and settled in Victoria where most of Rita's relatives live and made their home in the suburb of Hawthorn

I met with Ed in early 1992 when a mutual friend Tyronne Fernando, the Chairman of the Sri Lanka Cricket Board, visited Victoria to watch Sri Lanka play England in a One Day World Cup Cricket encounter in Ballarat. There was a special train taking cricket fans to Ballarat

and Tyronne, Ed and I were a part of it. Ed hosted a luncheon in honour of Tyronne at the MCG, the home of Australian Cricket, which was attended by most of the hierarchy of Victorian Cricket and the cream of the Sri Lankan legal fraternity in the State.

A salient attribute of Ed was his ability to use his unique way of friendly persuasion which made him a diplomat par excellence. Ed was a very amiable person who always wanted to be in the forefront of whatever he did and his contribution invariably made a lot of difference. He moved with people of influence in numerous fields, specially in mass media and communications which was definitely his forte. Ed was quintessentially an influential 'peoples man' and the UN was the career destiny for him.

Edmund had many interests and hobbies, but Wildlife Conservation was his passion. He was a member of the World Wildlife Fund and Life member of the Sri Lanka Wildlife and Nature Protection Society. In 1990, Edmund Kerner was elected the Chairman of the Board of Trustees of Fauna International which is a non-Governmental organisation dedicated to the preservation, conservation and rational management of Wildlife in Africa and Asia. Ed once spoke on the protection of the Sri Lankan Elephant which he said was on the endangered list of elephant species and was almost in tears, pleading for protection of the dwindling population of the Majestic Beast in Sri Lanka which was driven away from its natural habitat mainly by the inhumanity of man.

An active member of the Australia -Sri Lanka Council Inc. in Melbourne since 1996, he became the Vice-Chairman of the Council in 2000. Ed was also a member of the Australian Institute of International Affairs (AIIA) in





Victoria since 1997.

Ed had a penchant for music and dancing and loved Jazz. Ed invited me once to a open-air Jazz Concert at the Canterbury Gardens and we enjoyed an afternoon of fine Jazz music which I will not forget.

During the last couple of years, both Rita and Ed started to develop health problems with Ed suffering from Alzheimer's disease and unable to manage their affairs on their own, were taken into care of Nursing Homes and finally confined to wheelchairs. Ed passed away on 1 December 2011 reaching his 89th birthday only a fortnight earlier.

Ed had a very gentle demeanour and was a man of his word. I will always remember him as someone who was grateful to Sri Lanka for his achievements in life and was a 'Patriotic Son of Sri Lanka' and proud to be Sri Lankan like most of his Burgher compatriots.

Edmund Kerner was farewelled by two reflective songs of Frank Sinatra he had become accustomed to - *New York-New York* and *My Way*.

Ed is survived by his wife Alfatha – a Subud name acquired later - to whom he was devoted to the end.

- Trevor Jayetileke

## Collecting Coffee Mills tokens in Ceylon

(From page 7)



and J M Robertson & Co. for the Oilyard Mills in Slave Island and Vauxhall Mills in Vauxhall Street.

A study of the tokens is also a study of the various companies, some of which, in later years, became household names, while others passed into oblivion. However, they form an interesting study of how fortunes were made and lost, of financial irregularity, and employees of the Crown using their positions to feather their own nests.

Curiosities abound to make the hobby interesting. Some worn out coins were over stamped and used as tokens. Recently, an item came up for sale which was a King George V military or police button made from a recycled coffee mills token.

The depression in the late 1840s caused a drop in price of coffee from 100 shillings to 25 shillings per hundred weight. Though some plantations were abandoned, the industry survived and by the 1850s had recovered. At its peak, nearly 170,000 acres were in production. What finally killed the industry was the "coffee blight" in 1868. A disease caused by the fungus *Hemileia Vastatrix* produced orange powdery blotches on leaves leading to defoliation. By 1882 almost all the plantations were abandoned or taken up by other crops such as tea.

In 1869 decimal currency was introduced. In 1872 the cents coins came into circulation and over the next decade the need to pay the workers in tokens gradually declined. By the late 1880s the use of tokens had almost disappeared and now, the once humble token, representing a labourer's daily wage, forms part of coin collections in all parts of the world and exchange hands for hundreds of dollars.

### Acknowledgements:

- My late father Gilbert Fernando from whose collection the tokens for illustration are used.
- Hugh Karunanayake of the Ceylon Society in Australia for cross checking the details of coffee estates.

The car has become the carapace, the protective and aggressive shell of urban and suburban man.

Marshall McLuhan  
*Understanding Media 1964*





## CSA celebrates good year

While trivia master Thiru Arumugam tested our know-how on all things Sri Lankan culture and history at CSA's annual dinner and Christmas party on Sunday 27 November at the Kuring-gai Town Hall in Pymble, the Sydney Kolam Maduwa production of "Maname and Bucket Dias - A Story of Peradeniya" had the 127 guests in rib-tickling laughter. Directed, scripted and introduced by playwright Ernest Macintyre, the hilarious skit depicting life at Peradeniya University had Adam Raffel taking the role of an amused *Sarath*, Malini Arumugam as the demure *Sita* and a riotously funny Sunil de Silva playing *Rasa*.

A sumptuous dinner followed. Then came the popular sing-along of perennial favourites and carols led by the dulcet voices of the impromptu choir of Charmaine Vamadeva, Dr Eulalie Heart, Dr Imelda de Sayrah, Hyacinth Jones, Hugh Karunanayake, Gordon Rebeira and Sherwell Fernando.







At the CSA's AGM held earlier that evening, the entire committee was re-elected to serve for 2012.







## NEXT SYDNEY MEETING

Sunday 19 February, 2012  
commencing 6.30 PM at  
Pennant Hills Community Centre  
opp. Pennant Hills Station  
Cnr. Ramsay & Yarrara Rds  
Enter via Ramsay Road Pennant Hills

**(PLEASE NOTE NEW VENUE)**

Time: 6.30 pm.

Speakers

Dr RAJPAL DE SILVA

"Poetical Sketches of the Interior of Ceylon by  
Benjamin Bailey 1841"

and

THIRU ARUMUGAM

"River for Jaffna"

Those interested in knowing more about the culture and history of Sri Lanka (especially those young High School/University students) are most welcome. An interactive social follows the talks while sharing some finger food with Coffee or Tea. While admission is FREE a cash contribution on the night to defray expenses will be most appreciated.

CONTACT: Harry de Sayrah 0415 402 724

Chandra Senaratne 9872 6826

Uapli Dharmakirti 9986 0337

Thiru Arumugam 8850 4798

LOOKING FORWARD TO SEEING YOU ALL!

## NEXT MEETING

## Colombo Chapter

**Asif Hussein**

will talk on

**"The origins of the Sri Lankan Muslims (Moors, Malays, Memons & Bohrahs) their language, professions and culture"**

Asiff Hussein is a freelance writer and author of a number of publications in the fields of Ethnology, Sociology and Linguistics. He served as a Journalist in the *"Sunday Times"* and *"Sunday Observer"* and holds a B.A. Degree in Social Sciences from the Open University of Sri Lanka and a Diploma in Journalism from the Aquinas College of Higher Studies, Sri Lanka. He is also among the Sri Lankan Alumni of the International Visitor Leadership Programme organized by the US State Department, having participated in an IVLP Programme on *Religion and Social Justice in America* on a tour that covered Washington, Huntsville, Birmingham, Santa Fe and San Francisco from June 28<sup>th</sup> to July 16<sup>th</sup> 2010.

Questions and discussions will follow.

**Date: Friday 24<sup>th</sup> February 2012 at 5.30 p.m.**

**Venue: The Organization of Professional Associations (OPA), 275/75, Prof. Stanley Wijesundera Mw, off Bauddhaloka Mw, Colombo 7**

### Directions:

(The OPA is situated mid-way down Professor Stanley Wijesundera Mw, one end of which joins Bauddhaloka Mw, near the Army checkpoint leading to General's House and the other end opposite the Colombo University grounds on Reid Avenue, between the Turf Club and the Colombo Law Faculty)

**Members please invite any/all persons who are likely to be interested in attending and/or the proceedings and the Society.**

*Interested? Please contact persons below. No fee for attendance.*

Chulie de Silva (President) email: chuls201@gmail.com Phone: +9477 777 2220.

M.D.(Tony) Saldin (Hon. Secretary) email: saldinsojitz@sltnet.lk Phone: +94 777 363366 011 2440769 (0)

Asoka de Silva (Hon. Treasurer) email: matdes@sltnet.lk Phone: 011 2822933.

## NOTIFICATION OF MEETINGS

Please send in your Notification of Meetings for publication to the editor on time, preferably by the deadline for editorial copy ie. 10th of the month prior to month of publication.



## YOUR LITERARY CONTRIBUTIONS

THE CEYLANKAN is published quarterly. The editor is on the look-out for your literary contributions, be assured that your work will be given careful consideration with a view to publication at all times.

While every effort is made to print material that is relevant and correct, we do not take the responsibility for errors. The editor would appreciate if any inaccuracies are brought to his attention.

Original, previously unpublished, material is sought, preferably of an anecdotal, historical nature, but any material will be considered provided they contribute to the CSA's ideals of being non-racial, non-political, non-religious and non-controversial.

To facilitate the design/layout, we request that your word processing/typing be unformatted. Where applicable, contributors are also requested to annotate bibliographical references to help further research and study by interested members.

### JOURNAL REPRINTS

Reprints and some back issues of the Journal are available in limited quantities. The cost to members is \$7.50 per copy. Non-members pay \$10.00 per issue. This does not include postage and handling. P&H within Australia is \$5.00; Asia/Pacific \$10.00; rest of the world \$15.00 per package up to 5 issues.

Contact Hugh Karunanayake Int. + 61 2 9980 2494 or [hkaru@optusnet.com.au](mailto:hkaru@optusnet.com.au)

## WE NEED SPEAKERS

The Society welcomes knowledgeable and academic persons to speak at our quarterly meetings, in Sydney, Melbourne & Colombo. You may have potential candidates for speakers among your families, friends or relatives who live in or visit Australia or Sri Lanka. Our meetings are held quarterly in February, May, August & November of each year. Dates can be arranged to suit the availability of speakers. Overhead projection and PA facilities are also available. If you would like to share your knowledge and expertise among a group of like-minded people, please contact our President Harry de Sayrah on (Mob) 0415 402 724 or Shelagh Goonewardene (03) 9808 4962 (Melbourne) or Somasiri Devendra (Colombo) 2737180.

## YOUR MEMBERSHIP FEES ARE NOW DUE!

**It's that time of the year again to remind you that Membership fees for 2012 are now due.**

While we also remind those who, for one reason or other, have missed making their payments that subscriptions for 2009, 2010 & 2011 are now OVERDUE. We seek your cooperation in updating your subscriptions promptly. Send a cheque or MO in favour of the Ceylon Society of Australia to the Treasurer, 3 Viola Avenue, Warriewood NSW 2102 or pay direct to the CSA bank account at the Commonwealth Bank: **BSB: 062308 Account Number: 10038725.**

If you do pay by bank transfer, please ensure that your name is mentioned in the bank advice. We have received payments in the past where the bank had no record of the payees' names and we were unable to allocate the payment correctly. If you have made such a transfer in the past without providing your name, please contact Upali with full details of the transfer you made.

Overseas members are kindly reminded to send their remittances by Bank Draft in Australian currency or pay by using SWIFT Code CTBAAU2S. Personal cheques in foreign currency cannot be accepted.

Sri Lankan **resident members** have the option of paying in Rupees. Please refer to column 2 of page 27 for contact details. **Annual subscription rates are:** All Members: A\$ 30.00 Australian - resident Pensioners & Student :A\$ 20.00 Sri Lankan-resident members: SL Rs. 3,000. **For details about your subscription status please contact Upali on Int + 61 2 9986 0337 Email: [upalid@optusnet.com.au](mailto:upalid@optusnet.com.au)**

---

## OUR SPONSORS

*The cost of production of this journal is supported by generous donations from the*

- *Lions Club of Bankstown, NSW, Australia, courtesy of our President Lion Harry de Sayrah, OAM JP;*
- *Universal Magazines Pty Ltd of North Ryde NSW 2113; and,*



## The Little Garden Jewels Purple-rumped Sunbirds & Lotuns

Photographs & text  
by STEFAN 'D SILVA



*(Above) A male Purple-rumped Sunbird hovers over the popular Ghandhapana flowers in the late afternoon sunlight in a Colombo garden. The rapid beat of their wings are a blur as they hover and probe the flowers for small insects and nectar.*



• *(Right) Having a domestic?*



These little garden jewels add activity and colour to many a garden in most parts of Sri Lanka. They are less common in the hill country. What never seems to amaze the observer is their ability to hover over a flower as they probe for nectar or small insects. Often, inaccurately, called "honey suckers" because the origins of that inaccuracy is not hard to fathom given their constant probing of flowers. The males have a metallic sheen green head and a purple rump - the females are duller and drab in comparison. They have shorter, curved beaks than the Long-billed Sunbird and are easily identified by this feature.

The rapid beat of their wings are a blur as they hover and probe the flowers for small insects and nectar.